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UNTO THE LEAST OF THESE

UNTO THE LEAST OF THESE

A Handbook of specialized ministries
in the Rescue Mission

Written and compiled by
William Seath

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THE INTERNATIONAL UNION
OF GOSPEL MISSIONS
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J E S U S
said
"INASMUCH AS YE HAVE DONE
IT UNTO ONE OF THE LEAST OF
THESE MY BRETHREN, YE HAVE
DONE IT UNTO ME."
Matthew 25:40

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Some of the material in these pages was written by good friends dedicated to the work of ministering to "The least, the last, the lost."

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FOREWORD

"Unto The Least of These" was authorized by the Executive Committee of The International Union of Gospel Missions. It is intended to be an aid to Rescue Mission Executives and Staff, members of Boards and Auxiliaries, pastors and people who assist in the work of Rescue Missions, schools and seminaries.

Rev. William Seath, D.D., veteran of forty-three years as an active Missioner, Past President of the I.U.G.M., was requested to write the book, as a labor of love. Rev. Emile Leger, Executive Secretary of the International organization was designated to be the liaison person between the Executive Committee and the author.

In view of the scope of the various programs and the rapidity with which changes occur at all levels of operation, it was deemed wise that Mission Executives, with wide experience in certain specialized areas, be asked to write sections dealing with those particular fields, Dr. Seath edited this material. Credit is given each individual contributor on another page.

In trying to be as factual as possible, broad outlines of programs are given rather than detailed methods of achievement. It is recognized that situations differ according to location. What may be very effective in one city may not work at all in another. What is successful in one community might need to be changed materially to meet the needs in some other.

It is recommended readers contact writers of the various sections if further details of programs are required. Or write to the Executive Secretary of The International Union of Gospel Missions, P. O. Box 10780, Kansas City, Missouri 64118.

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CONTENTS

CHAPTER		PAGE
1.	UNTO THE LEAST OF THESE History of Rescue Mission, Areas of Activities	1
2.	THE ORGANIZATIONAL STRUCTURE Types of Missions, Charter, and Incorporation, Board Members, The Executive	12
3.	THE INTERNAL STRUCTURE Organizing, developing, tools for internal structure	28
4.	PERSONNEL Administrative Staff, Operating Staff	39
5.	COMMUNITY RELATIONSHIPS Churches, Business Community, Other Agencies, Social Security, Railroad Retirement, Veterans	44
6.	FINANCES General Statement, Financing Operations, Capital Expenses	53
7.	PHYSICAL PROPERTIES Location, Zoning, Types of Buildings, Maintenance	76
8.	PROGRAMMING WITH A PURPOSE The Spiritual Program, Counseling, Chaplain of the week, Services to women, Working with youth, Working with the alcoholic, Jail services, Hospital visitation, Industrial work, Farms, Medical services	84
9.	MINISTERING TO THE WHOLE PERSON Meeting the challenge of the individual	133
10.	THE INTERNATIONAL UNION OF GOSPEL MISSIONS Background, organization, Presidents, on the Job Training	150
	APPENDIX	156

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CHAPTER ONE

"UNTO THE LEAST OF THESE"

WHAT IS A RESCUE MISSION?

A RESCUE MISSION is an organization (usually chartered as an Eleemosynary Corporation) set up by men and women who love The Lord Jesus Christ and concerned about the socially disadvantaged, the unemployed, detached, rejected, isolated and deeply troubled people of all ages, races, creed and situation.

With compassion and understanding, these Born Again Believers present the Grace of God in and through the Lord Jesus Christ with highly skilled and specialized methods. These include, first of all, THE GOSPEL OF THE LORD CHRIST without apology. Next is the material service—food, shelter, clothing medical service of all kinds. Counseling of the highest quality helps develop new attitudes toward God and others. Every type of ministry is utilized to reach "THE LEAST, THE LAST, THE LOST" with a message of hope through the LOVE OF GOD IN CHRIST JESUS.

Thus the personal effectiveness of Christ, Saviour and Lord, takes hold of lives with the result that men and women, boys and girls are BORN AGAIN into newness of Life and start along the road which leads to a life of peace and joy.

THE PROBLEM

The problem of dealing with the poor, crippled, aged, handicapped and unfortunate is as old as civilization itself. In Old Testament days we find laid out very clearly instructions for aiding this group of people. In Deuteronomy 14:28-29, God gave commandment to the Children of Israel "At the end of three years thou shalt bring forth all the tithe of thine increase the same year and shall lay it up within thy gates . . . and the stranger and the fatherless and the widow which are within thy gates shall come and shall eat and shall be satisfied: that the Lord thy God may bless thee in all the work of thine hand which thou doest".

In the next chapter, 15:7, "If there be among you a poor man of

any of thy brethren within any of the gates of thy land which the Lord thy God hath given thee thou shalt not harden thine heart nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him". Verses 10 and 11, "Thou shalt surely give Him and thine heart shall not be grieved when thou givest unto Him . . . for the poor shall never cease out of the land: therefore I command thee saying thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land".

It is evident from these Scriptures the problem of the needy and poor is an old one. It is equally clear that those who are Christians have very specific responsibilities in this area. The Lord Jesus Christ said, "The poor ye have always with you" (Jn. 12:8). The word POOR is found in over 200 places in the Bible. In the majority of references God commands that the "POOR" shall be cared for by those who have anything to share.

The purpose of this book is to show the methods of dealing with this problem, effectively, efficiently and with compassion. This is the greatest need—to carry out the injunction of The Word of God to care for these the least, the last, the lost, with love—love that comes through lives that are truly dedicated to The Lord Jesus Christ. In other words, Love is action with true compassion.

THE HISTORICAL BACKGROUND

In ancient times were groups of those who today are loosely referred to as Migrants and Vagrants. These were primarily runaway slaves who endeavored to lose their identity in the big cities—even as thousands crowd into slums today. The city of Rome attracted these in great numbers. In addition minstrels, roving monks and others wandered around the then known world, seeking some kind of personal satisfaction, earning a precarious living entertaining or performing menial tasks along the way. Even today, travelers to the Orient are accosted by beggars, fakirs, so-called "holy men" begging alms of the passer by.

Outside of The Children of Israel, most nations took little or no interest in these poor and unfortunate, accepting their plight as a way of life. In the time of Jesus, even the Jews, on the whole, paid scant attention to these as witnessed by the scenes at the Pool of Bethesda, treatment of lepers, beggars who sat at the gate of the Temple. The story of the beggar Lazarus in Luke 16 depicts the agony and helplessness of the needy, "And there was a certain beggar named Lazarus, which was laid at his gate (of the wealthy man) full of sores and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores."

Later on we find that in Europe many of the monasteries opened

their doors to these wanderers, giving food, shelter and other services.

In England the problems of poverty became so acute in the 1600's that eighty thousand persons were classified "vagrants." In 1603 King James 1st, by proclamation, ordered that vagrants be deported from the country. Shortly afterwards buildings known as workhouses were established to care for the indigent, handicapped, aged and crippled. According to all reports conditions in these places were so bad as to be indescribable.

THE PROBLEM IN THE UNITED STATES OF AMERICA

Prior to the founding of the oldest Rescue Mission now in operation by Jerry McAuley in 1872, the problem was growing rapidly. Following the Civil War, a great movement of men across the country began. This is true in all post-war periods. Men grow restless in military service. Many are uprooted from their homes at the formative age. Upon release from the strict discipline of military life, a sense of freedom is felt; there is a desire to see the world on their own; thus movement here and there becomes a pattern of life.

Soon after 1865 the railroads, sensing future growth in the West, started expanding trackage. This called for many laborers—men who were to form the nucleus of the TRANSIENT SEASONAL LABOR MOVEMENT. The era of large farms opened; road construction took on the proportions of a major industry and the needs for these transient workers increased to fantastic requirements. With the lumber industry and harvesting of ice gaining volume, the number of this mighty army grew until reaching a peak in 1926 of approximately three and a half million.

The majority were homeless—that is, had no permanent residence; were of limited education; many from poor family backgrounds. Of course, as always, there were notable exceptions. In addition to this group, the drunkard was a tremendous problem. All these were prime subjects for the services of the Rescue Mission, established in the very beginning to serve the least of these.

Suddenly the picture changed dramatically! About 1926, the introduction of modern machinery—the beginning of what we now call automation, seriously affected the Transient Worker. Use of the combine eliminated thousands of farm jobs; new techniques in road building did likewise; mechanical refrigeration almost eliminated completely the ice harvest, and the logging industry changed speedily. At that time about all that was left in any volume was the railroad work—laying tracks, maintenance, and in bad weather, the clearing of the tracks.

Then came the GREAT DEPRESSION, 1929-1933. New and complex problems were created for the Missions. Entire families became

transients. Some were forced to seek material help for the first time. Young people left home in great numbers seeking work in every area of our land. Children, ashamed to attend church in rags, became the problem of the Missions. Thus from a work with transient, homeless men, the Rescue Missions developed programs reaching all ages, all types, any who fell into the category of The Least, The Last, The Lost.

At this time a new factor arose which had great bearing on the development of new facets of service for the Rescue Mission. Many churches, following their constituency to the suburbs, moved out of what is now "The Inner City." This was necessary in order to maintain the congregation. However, such action created a great void. As one class moved out another came in—usually the aged, unemployable, minority groups—all needing the Gospel. But the church was gone! There are exceptions of course. Some churches did not leave the inner city and these have done noble things for Christ in programs which included along with The Gospel, relief, counseling, recreation and the like. But in the main, it was The Rescue Mission which stepped in and filled the gap.

By the nineteen seventies another change was in progress. America was "computerized." A person without a high school diploma was almost unemployable. Millions of men and women left the rural areas to seek jobs in the urban centers. They moved with high hopes, only to find that exchanging a "cabin in the pines" for a rat infested, dirty, crowded firetrap in the city ghetto was no advantage.

As more families moved into the suburbs, numerous factories, offices, huge shopping centers created industrial complexes, almost cities in themselves, reducing cities to hollow shells with great sections of ghettos housing mostly minority groups, relief clients, unemployable men and women, children whose educational opportunities diminished as schools became overcrowded and offered significantly less quality education.

Thus it was that multiple challenges faced the Rescue Mission. For now the clients were homeless men, families in distress, young people, women, children, the aged, the disturbed. Social Security, at least theoretically, cared for the aged and some others. Unfortunately, inadequate payments, inability to handle money, jackrollers on "The Street" and thieves in the homes often drove the recipients to the Mission for at least part of the month. Helpful though it might be, Public Assistance often left much to be desired.

Again the Mission stepped in to subsidize or supply emergency relief. Cooperation between these various agencies and the Missions is, on the whole, excellent.

In addition, alcoholism increased among both men and women—and young people. Drug abuse was an ever mounting cause

for alarm. Veterans returning from war, sick, discouraged, disillusioned, disgusted, needed compassion and care.

Into these changing patterns the Rescue Mission fitted its work to help solve the physical and mental needs of these teeming thousands of all ages.

But more importantly, these dedicated Christian men and women provided the answer to the deeper needs of The Least, The Last, The Lost by maintaining as the major thrust of the work, the GLORIOUS GOSPEL OF THE LORD JESUS CHRIST, proclaimed with love and understanding in the fullest meaning of the words. THE NINETEEN SEVENTIES—ONE HUNDRED YEARS OF SERVICE—THE DECADE OF CHALLENGE—THE DECADE OF A CHALLENGE MET!

AREAS OF ACTIVITIES AND INFLUENCE

THE STREET CALLED "SKID ROW"

Skid Row or "The Street" as many prefer to call it (the writer being one) is that section of a city where homeless transient, unemployed, handicapped men and women congregate. Usually a comparatively small area, it is crowded with human derelicts occupying cheap lodging houses (flop houses), taverns, eating places, pawn shops, employment agencies. Into such areas of lost hopes and vanished dreams come these social outcasts with a desire to forget and be forgotten. Nearly all cities of 25,000 or more with industrial activity have a Skid Row in one form or another. There are cities, Chicago, Illinois is an example, in which are several skid rows—some having developed in recent years.

WHY SKID ROW?

Most Skid Rows began years ago as men, coming into the large cities looking for work, usually found jobs in and around the railroad yards. Restaurants, lodging houses and saloons opened to cater to these transient men. Later the employment agency came into being. Not only were jobs and reasonable living available, but men found companionship with those in the same situations and with similar likes and dislikes. For many years movement of transient workers in and out of the areas could be accurately charted months in advance. As pointed out previously in this chapter, things have changed and this is no longer the case.

In these communities, "hotels" cater to the inhabitants with low priced beds in small cage-like rooms known as cubicles—small, poorly equipped rooms of various types. There are, of course, notable exceptions to this general rule. While food is not cheap, considering quality and service, it is more reasonable than other sections. The same is true of the taverns.

The problem of clothing is not a factor as the inhabitant can dress

in any way. He is welcome in the lodging house, saloon, eating place regardless of the condition of his clothing. Naturally this would be untrue in better class neighborhoods. One factor, on which comment has already been made, is that on "The Street" a person can be anonymous and to many this is important. Many people, both men and women, "hit the skid" with a profound desire to forget the past and be ignored by the world. The use of aliases, popular years ago, is no longer practiced to any significant degree. Social Security cards, Draft registration have all but eliminated this.

The Rescue Mission worker soon learns one characteristic which stands out among the denezins of Skid Row—they are not concerned about the other fellow. "What I have been is my business; what you have been is yours" seems to be a philosophy which allows persons to live in close proximity to others without revealing secrets of a past which is better forgotten. This is one reason why regular methods of case work investigation and counseling are ineffective on "The Street!"

TERMINOLOGY

The term "Skid Row" is one created by those who inhabit these districts. It has been used by them for many years. Only in the past twenty-five years or so has the phrase become part of every day language. This came about as a result of publicity. The most logical explanation of the term is that years ago, men working in the lumber camps, built a "Skid" from the top of the hills or mountains to the rivers which lay below. Logs were skidded down these slopes to the waterway and from thence to the mills. So as men went into the towns and rapidly slid down hill in despair through drink or other factors, the street on which they congregated became known as "Skid Road" which later became Skid Row. It is likely that the phrase was first used in Seattle, Washington.

GANDY DANCER. — A railroad worker, so called "from the rhythmic movements of the railroad laborer working with tools produced by the now defunct Gandy Mfg. Co. in Chicago." From **"The American Heritage Dictionary of the English Language,"** copyright 1969, 1970, 1971 by American Heritage Publishing Co., Inc. Reprinted by permission.

Added to this is what may be a legend or which contains some truth: A track foreman named "Gandy" (probably a nickname adopted from the tools used) taught the men to do a little rhythmic step as they carried the heavy track over the ties. He would call out "Dance you Gandys, Dance." Thus the track laborer became known as a "Gandy Dancer."

HOBO—this came from the words "Hoe Boy." In early times farmers would hire those on the roads to hoe the crops. These were called Hoe

Boys which has degenerated to Hobo, applied to one who roams from place to place but who will work when he needs to.

BUM—TRAMP—One who leads a roving life but does not look for or desire work.

VAGRANT—One who exists without any visible means of support. In recent months, the courts have ruled against the use of this term in relationship to those arrested for just "hanging around" or who are living without apparent means of making a livelihood.

THE BROADER SCOPE OF ACTIVITIES

A study of the Missions affiliated with the International Union of Gospel Missions in 1974 dramatically illustrates programming in the 1970's as compared with activities during the period which began 100 years earlier.

All Rescue Missions conduct Gospel Services. 36% house men and 28% provide housing for women. In both cases this may be temporary service to transients or housing on a long range plan leading to a complete rehabilitation. 94% of Missions serve meals; 30% operate Industrial units. In contrast to early days when the work was nearly exclusively with men, 46% have children's work; 35% with Sunday or Bible Schools. Children's homes are maintained by 5%, where unwanted/or problem children are cared for on a long term basis. It was inevitable, as shown previously, that Missions began to deal with family units and 52% now serve this group. 9% care for unwed mothers with well maintained and approved homes.

In connection with programs leading to a complete rehabilitation, 40% own or lease buildings for Rehabilitation Homes. 56% utilize such homes within the city; 26% are on farms; and amazingly 18% have both types. Medical service is available in most Rescue Missions; 23% conduct clinics. Dental clinics are in use in 11% while others provide such care on a referral basis. Intensive care for alcoholics is carried on with 12% maintaining well equipped, well staffed clinics.

Radio and T.V. programs are carried on a regular basis by 35% and 10% do a specific work for migrants.

A perusal of these figures indicates that Rescue Missions have met the challenge of changing times and situations. Some have moved out of "The Street" to develop programs in different communities. New fields are "invaded" as Mission pioneers move onward. To mention just a few of these new horizons, large numbers of summer camps serve thousands of children, young people, mothers and families. Some of these are rented, others, owned by Missions, rank high in land, buildings, equipment, quality of program, staff and above all, spiritual emphasis.

Girls and boys in need of custodial care; others requiring a temporary place of abode; facilities for women with children; the aged, whose Social Security payments are insufficient or who, because of circumstances need minimal custodial care, call for service far removed from Skid Row. Half-way houses for men, converted in the Mission, where they receive counseling, guidance, the opportunity to adjust on their way back to normalcy show the Mission is ready and able to bridge the gap.

One of the newer areas is with teen-agers. This is one of the most complex situations to face the Missioner. Some Missions are meeting this with enthusiasm, vision, compassion and love. Programs developed to a high degree of effectiveness are achieving results which stagger the imagination. To sum up: The program of the Rescue Missions, to reach The Least, The Last, The Lost is so flexible that it is readily adjustable to meet whatever exigency is currently present.

WHY SPECIALIZATION?

A question asked is "Why can't this work be done by the organized church?"

The regular organized church has neither equipment, staff or know how for the highly specialized services necessary to adequately perform the work of Christ in these fields. Church buildings are designed and built for worship services, classes and meetings. Some have gymnasiums and recreational facilities and limited dining arrangements. But these are not planned or built to withstand twelve to twenty-four hours a day, seven days a week type of schedule. In many cases zoning laws would prohibit sleeping people. Insurance rates would skyrocket if the run of the mill activities of the average Rescue Mission were added to the church program.

Pastors are trained for preaching, teaching, pastoral work, counseling, and the like. But, as a retired Dean of Men of a large Bible School said after some weeks assisting in the counseling program of a Mission: "You know, I have had to forget much of what I used in counseling students. The people of the Mission are so different; their problems more complex and they are so very sensitive." Special training in counseling Mission clients is absolutely necessary, for ordinary approaches will not work.

One factor which "outsiders" do not understand is that the men, women, boys and girls, even in the most desperate situations, physically, mentally, spiritually, do have a lot of pride. While pastors and people might welcome them into the local church, lack of decent clothing, for one thing, would be embarrassing, and keep many from taking advantage of such opportunities.

There is a relationship however. The Rescue Mission needs the

Church and the Church needs the Mission. This will be discussed later. Together in a spirit of brotherly love and cooperation Mission and Church go forward in serving The Lord Jesus Christ.

The Church has a hem to its garment
Which reaches the very dust
It can cleanse the stains from the streets and lanes
And because it can, it must.

After quoting this poem, a pastor said "The Rescue Mission is the hem of the garment. Through the blood of Christ, it can help cleanse the stains from the streets and lanes. It can be done and the Mission MUST do it."

WHY CAN'T THE SECULAR AGENCY DO THIS?

What is said here does not reflect in any way on the character, ability or program of the secular social service agency. There is, in most areas, the finest cooperation between these and the Rescue Mission. However, the basic problem of the clients of the Mission is SIN! Regardless of how one may try to disguise it, the cause is the same. The only cure for sin is The Blood of Christ.

By its very nature, the secular organization cannot preach the Gospel. It is recognized that many fine Christians are in Social work. As far as possible these dedicated people do present Christ by lives and attitudes in dealing with clients. The Rescue Mission is built on the foundation of Jesus Christ. The best in material, mental and physical service is given and in addition and most importantly the Gospel is preached in all its fulness—"THE BLOOD OF JESUS CHRIST CLEANSES FROM ALL SIN."

THE BACKGROUND AND GROWTH OF RESCUE MISSIONS

The following is from "The Romance of Rescue" written about 1950 by the late Dr. William E. Paul. "Adam was the first Rescue Mission prospect for he went into sin in the characteristic way of the down and outer. He began when he looked upon sin as pleasant to the eye and good to the taste. The sin quickly stripped him and left him naked before God. And the penalty of sin—driven out of the garden into a country, the very ground of which was cursed; thorns and thistles became his portion and in the sweat of his face did he eat bread . . . The third chapter of Genesis is a Rescue Mission story.

"In America the Rescue Mission movement began about 1830 when a work was started by the Western Seamen's Friends Society to help sailors who worked on the Great Lakes. This organization was thoroughly undenominational having among its early leaders Baptist, Congregational, Presbyterian and Episcopalian ministers and laymen. The work among sailors was a fine work and Sunday schools and grade schools were organized. The public school system in Cleveland

grew out of these little schools. Later camps were added and then legal and medical services made available.

"The Society expanded its work by organizing "Bethel Homes" or "Bethel Missions" along the Lakes. In 1830 a Mission was opened in Cincinnati known as the Bethel Lodging House. In 1865 this Mission gave shelter to 68,125 persons. A nursery cared for 9,151 children, one day care. A medical department reported 5,831 patients, 275 treated by dentists and 245 eye, ear and throat.

"Several other missions were organized along the Great Lakes. In the early days, Rescue Missions moved invariably in one of several directions; either they became churches or branches of churches called chapels or they disappeared when the need for the Mission was met by changing conditions or they closed from lack of funds.

"In 1872 The Jerry McAuley Mission was founded in New York City. This is the oldest Mission in the country now in operation. The Bethel Mission in Duluth, Minnesota was opened by The Western Seamen's Friends Society in the year 1873. The motto of this Mission, adopted at the founding, was "No Creed But Christ, No Law But Love" a phrase credited to Jerry McAuley. The term Rescue Mission has an obscure beginning. In all likelihood it was first used about 1888 by a man named H. G. Gibband. When he opened a Mission in Syracuse, N.Y. that year he utilized these words. Doubtless he knew of places of shelter for runaway slaves which were called "Rescue Band" or "Places of Refuge" and the like.

"Rescue Missions developed rapidly following the success of the Jerry McAuley Mission in the City of New York."

(End of material from The Romance of Rescue)

Following such humble beginnings, Rescue Missions have grown at an amazing pace. The areas of service and type of programs now used to meet these needs have been pointed out. There are Missions with land and property valuation in excess of one million dollars; annual budgets well over the quarter million mark. Some have outstanding camps and excellent farms. Others have dining and kitchen facilities the equal of those in fine hotels or motels. Mission workers are recognized as outstanding leaders in their communities and receive many civic honors and citations.

The pinpointing of some of these developments will show that the WORK OF RESCUE IS ONE OF THE MOST IMPORTANT AND VITAL WORKS IN THE WORLD.

A word of caution here. In the July, 1961 issue of "Our Missions," the magazine of the International Union of Gospel Mission, contained an article entitled "How Big Is Big?" (William Seath). This emphasized the danger of Mission workers becoming imbued with the criterion of

the world—"If it is big it must be good." To illustrate the fallacy of this type of thinking, a summary of the annual reports of two missions was given. One had a property valuation of $200,000.00, large staff, annual budget $100,000.00. This organization reported 105 Gospel services, average audience of 40 and 200 people prayed with. The other Mission, in a rented building, annual budget of $3,000.00 held 366 services, average attendance of 12, but indicated 400 people prayed with! One thirtieth the amount of money spent but twice as many prayed with. How big is big?

We need to stress quality rather than quantity. The workers of the so called "large" mission should not "look down" on those with a small work. On the other hand, those who operate in the smaller manner should not be critical of the Mission with a big building, large budget and staff. There is room and need for both. In a spirit of love and cooperation all should work in the way God has called, each one appreciating the other person, whom The Lord has directed to a different method of serving our wonderful Christ.

CHAPTER TWO

THE ORGANIZATIONAL STRUCTURE

VARIOUS TYPES OF MISSION ORGANIZATION

1. ONE MAN CONTROL

There are very few of this type left in the United States. A man, well meaning, ordinarily converted in a mission, begins a work on his own. He is not responsible to any Board, Church or Civic group. Rarely is this type incorporated. If property is purchased it is in the name of the individual who heads the work. The dangers in this set up are obvious. The public is generally suspicious; there is no supervision by any governing body; financial reports seldom are available. In the event of the death or relocation of the leader the mission closes. Any assets left go to his estate or are taken with him.

2. THE EXECUTIVE SELECTS THE BOARD

In this operation the Directors are selected by the Executive, who probably started the work. Often such a group is not a Board with authority under a constitution and by-laws but simply an Advisory Board whose recommendations are actually "suggestions" which cannot be backed up by action. Board members are selected and changed at the whim of the Executive. The Board has no control or authority to enforce its desires and is dependent upon the will of the Executive.

It is possible for men and women to serve on such a Board without realizing the situation and weakness. In one case where this kind existed a number of fine Christian men were "Directors"—or so they thought. The executive was cooperative and no one on the "Board" had any idea of the true picture. A great deal of money was contributed as the public, having faith in the "Directors" responded to appeals; much property was acquired and a good work done. Then the Executive died and the truth came out. All the property, bank accounts and other assets were in the name of the Executive. The family refused to relinquish any of this; legal action proved futile and the entire business

remained the family's. Needless to say, the Mission ceased to exist.

This is just one of the numerous dangers inherent in such a type of organization.

3. BOARD OF DIRECTORS, SELF APPOINTED, SELF PERPETUATING

There is an advantage in having a small, hand-picked, compact group of persons, twice born, who love The Lord Jesus and are deeply concerned about the souls of men and the work of the kingdom.

a. POSITIVE FEATURES are:

The Board has authority and control under a Constitution and set of By-laws. In all likelihood, such a Mission is incorporated under State law and therefore has a charter for guidance.

The Executive is appointed by the Board. Terms of employment are set by The Board under budget. He/she may be dismissed for cause.

The Directors approve a budget and are responsible for the general supervision of the entire operation. The Executive is responsible for carrying out the directives of the Board and the day by day operation of the work. He prepares plans and programs, which when approved by the Directors, he carries out.

Some such Boards elect members for life; others use the rotation system. Officers in some cases are also rotating, while there are those which have no limit on the length of time a person may hold a particular office. One advantage in these situations is a continuance of service by talented people who have the best interest of the work at heart.

b. NEGATIVE FEATURES

It is possible for a Mission organized in this way to get into the hands of a small extremist group. It is fairly easy for a clique, discontented with the operation, to take control, sometimes to the detriment of the work.

The Executive does not have the security provided by some other plans because of the possibility just mentioned. A minority may lead the Mission into activities normally outside the scope of the Rescue Mission—this with the best of intentions.

In other cases, a strong Executive may completely dominate the Board. The opposite can be true where he becomes subservient to one man or a group within the Board. There are missions with this form of administration which have operated for years with an outstanding record of achievements. It is well that all factors be considered by any group going into the work before adopting this or any other plan.

4. DENOMINATIONAL CONTROL

There are two ways for the denominational type of set up to

operate. The first method is for one denomination to start the work and continue to control it. The second is when one denomination begins the work and after it is organized and operating, other church bodies are invited to participate by providing members of The Board, Staff, Auxiliary, volunteers, financial aid and so on. In this way the work becomes interdenominational.

PLAN ONE: A denominational committee surveys the need; organizes a Board of Directors, secures Charter and has a constitution and by-laws drafted. Financing to commence operations is provided out of missionary funds or special gifts from within the denomination. The Executive, naturally affiliated with the church body, is selected by a Board or Committee of the denomination. The Mission is placed either in the general benevolent budget or in the various church budgets. In some cases solicitation of individual church members is encouraged; in others it is not permitted.

GOOD POINTS: Adequate supervision of property, programming and finances is guaranteed. Centralized authority make decisions subject to review by responsible persons. The continuance of the work is assured, not being dependent upon one person or a small group.

There are a number of denominational Missions, well organized, effectively managed which are doing a great work. Many of these are outstanding, maintaining the highest standards and achieving excellent results.

POOR POINTS: In order to be objective, the dangers of this must be put forth. Because of denominational emphasis, the churches of other groups, often anxious to cooperate, feel shut out. Financial support which would be forthcoming is lost. Choice of an Executive is limited. "Pet" doctrines MAY (note emphasis on **MAY**) be stressed to the exclusion of the proclamation of the simple Gospel message "JESUS SAVES". There is the possibility of pressure from ecclesiastical groups for union with settlement houses or other agencies, or for the Mission to be led into a church type of organization. If these things are considered carefully and safeguards set up against them, there is no reason why a Mission under a denomination, should not be an effective ministry for Christ.

PLAN TWO: If a particular denomination is especially strong in a community this idea works out well. This church group starts the organizing. Ownership of property is vested in the group. Other churches of various denominations are then invited to join the program. The Board, Staff, program and support becomes interdenominational. Theoretically, members of the Board and the Executive must be approved by the original church body although this is not always practiced. The Constitution and By-laws are approved by the denomination and changes are subject to approval by it.

POSITIVE FEATURES: This plan provides for adequate control and places authority in the church. The permanency of the work and quality of the program is assured. Many denominations and individual churches share and have a voice in the work. Executive and Staff are brought into the picture on the basis of ability rather than theological affiliation. People selected for the Board are chosen on the grounds of their convictions, love of Christ, concern for the lost and all round ability, instead of desire to propagate a doctrinal program. The general public is pleased because the Mission is, under this method, endorsed by the majority of community churches.

NEGATIVE FEATURES: It is possible, unless overcome by a good public relations program for the public to be under the impression that the originating church body furnishes all the financial support and thus contributions are held back. In the face of this, if the Board, Executive and Staff are alert and continually present the facts, such a negative feature can be eliminated.

Occasionally, a person, very strong for his/her denomination may, if on the Board, strive to make that particular church body a dominating factor. It is possible for jealousy to develop. A wise Executive, aware of these possibilities, can lead so as to avoid them. On the whole plan number two has worked out very well.

5. **A CORPORATE BODY APPOINTED BY VARIOUS CHURCHES.**

This is popular and has proved to be one of the most effective types of organization.

Each evangelical church within the community is invited to appoint or elect one member to the Board of Directors. This Board has control of the Mission, under its Charter, Constitution and By-law. Such Directors are usually selected for a specific term, so arranged that each year one third (or some other percentage) must be elected. Constitution may provide that men or women serve only one term (possibly three years); others have a set period while some put no limit.

GOOD POINTS: The advantages of this plan are numerous. The churches of the area combine in "backing" the work. It really becomes "OUR MISSION," an attitude which is invaluable. The program is directed by all the churches, under God. Change of pastor does not affect the interest and cooperation of the individual church. The Mission is sure of a friendly voice to present needs to the congregation. Personal interest and concern on the part of those selected to serve as the church representatives is bound to produce much good. Members are well informed as to progress, needs and the Mission becomes the recipient of prayer, interest and financial support.

POSSIBLE DANGERS: First, with numerous churches involved, the Board may become so large as to be unwieldy. This can be avoided

in one of two ways. The creation of committees, each charged with specific responsibilities and given authority in various areas. The other, a double organizational set up—Two Boards, one of Trustees which controls the property, maintenance, financing, etc. and a Board of Directors which supervises program, staff, spiritual activities and the like.

It is possible to get "weak" men and women on the Board. Pastors or officers MAY, in an effort to "give certain ones something to do" select this kind of individual. However, if the Executive is on his toes and maintains a close contact with those responsible for selection, this will not pose any particular difficulty.

6. **BOARD UNDER CHURCH AUSPICES**

This is another very popular form of Rescue Mission organization. Most likely a survey had determined the need of a Rescue Mission within the community. (The International Union of Gospel Missions stand ready to assist in such surveys.) Several pastors and laymen get together to be the organizing body. Usually from this group a committee is selected to draft a Constitution, secure a charter from the State and suggest names for a Board of Directors.

It is well that many churches be involved in one way or another. Some can furnish Directors or representatives to an Auxiliary; others financial support and assistance of many kinds. Insofar as feasible no two directors should be from the same church although this is not a firm rule. The Board then proceeds to secure an Executive; adopt policies; prepare a tentative budget; pick a building or building site and the work is under way.

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Types five and six have many good points. If kept in line by distribution of directorships among the various denominations and churches and selecting the right type of individual for Executive these are among the best plans. Control of the Mission is centered in the churches of the Protestant Evangelical group. These are thus assured of a voice in the affairs of the Mission. Broad support, prayer interest and financial is available. Cooperation of the entire business community is there. As mentioned earlier, either of these plans creates the feeling for Christians that this is "OUR MISSION."

A solid reservoir of talent for the Board, Auxiliaries and Volunteers to conduct Gospel services and perform other essential activities is handy for the Executive and Board to draw from.

THE ORGANIZATION

1. **ORGANIZATIONAL SET-UP**

In preparing to organize a Rescue Mission, services of an attorney are essential. If at all possible secure a lawyer familiar with corporation

law. The laws vary from state to state so no hard and fast rules can be set forth here. A Charter should be secured from the Secretary of State on the basis that the Mission is an ELEEMOSYNARY (of or pertaining to the giving of relief) organization. The wording of the Charter is very important. It outlines the principles, functions and organization. It should be broad enough in scope to allow the Mission to function adequately without being confined, yet narrow enough to protect the integrity of the purposes for which the Mission is created.

The Constitution, a most important document, likewise should be carefully drafted. The Constitution is a broad statement which describes the general functions, nature and limits of the work of the organization. This should not include unnecessary details. For example: in the Constitution of one Mission, there was, among other ridiculous provisions: "Men shall not be allowed to stay in the dormitory after six A.M. and are not permitted to hang around the front of the building." This is extreme, of course, but goes to show how a legal document of great importance can become foolish.

Provisions to amend the Constitution must guard against such action being done hastily or by a minority of the Board. By-laws govern the day by day internal affairs of the Mission and may be quite flexible. They are important and should be drawn up with the utmost care.

A Board might consider adopting "Rules of Procedure" setting forth some guidelines not included in the Constitution or By-laws. One mission has in the list: "No item affecting major policies shall be introduced in a Board meeting unless it has first been discussed in the appropriate committee . . .The Executive shall meet with the President prior to meetings and go over the agenda to be sure there is a mutual understanding of matters to come before the Board."

Such suggestions can help avoid needless discussions and aid in the effective conduct of the Board meeting.

2. PROFILE OF BOARD MEMBERS

Board members must be spiritual. There can be no equivocation in this matter. How can a man or woman share in guiding a work, the objective of which is the winning of people to Christ, unless that individual has a real spiritual depth? To serve on a Board a person must give evidence of the New Birth.

Board members should not only be interested in the Mission, but in the Church—the Body of Christ.

The Bible tells us in Proverbs 29:18 "Where there is no vision the people perish!"—and how Directors need to have vision. Many a Mission has failed to meet the challenge of opportunities which confronted it because of a lack of vision. As far as possible, Directors should represent various walks of life, several types of business, different

churches. Not all wealthy—not all poor, but a good cross section of the Christian community.

Fortunate indeed is the Executive whose Directors are men and women who "think big" and believe that "with God all things are possible."

Those selected to guide the destinies of the work need to be citizens who stand well in the local church, denomination and business community.

From the "Rescue Mission Manuel" (Dr. W. E. Paul) come some strong words "Avoid as you would the small pox, the anti-church "come outers." If a man cannot get along with the church he won't be able to get along with you, though he be sweet as honey in the honeycomb at the beginning."

Another person to avoid is the "joiner," one who is so anxious to be recognized that he is on many boards, not because of a desire to serve but to satisfy his ego and to be noticed. Finally, the Executive should never attempt, as some have done, to secure men and women "he can handle." Woe unto the leader who makes this mistake. If he/she can "handle" a Director, so can others and trouble lies ahead.

3. **COMMITTEE STRUCTURE**

Personnel serving on committees can go a long way toward helping or hindering a work. Committees should be set up with great care and people selected for the specific area in which they are especially interested and talented. Each Board ought to have at least seven standing committees. The Executive is an Ex-officio member of each. The President is a voting member and chairman of the Executive Committee and Ex-officio of the rest.

a. EXECUTIVE COMMITTEE

Consists of the officers, the President presiding and the Executive as an ex-officio member. This is the steering committee; has overall supervision between Board meetings; formulates program plans; works very closely with the Executive. Should meet once a month at least.

b. FINANCE COMMITTEE

Should be headed by the Treasurer who preferably is a banker or one with outstanding qualifications in the field of finance. This group assists in preparation of the budget; watches financial transactions; is responsible for any invested funds, endowments, living memorials; works with the Executive in financial planning and with the Public Relations Committee on financial drives.

c. SPIRITUAL COMMITTEE

Assists in maintaining a strong spiritual emphasis throughout the

entire program; makes suggestions regarding the various services; helps in follow up work with converts. This group helps formulate and carry out plans for Annual, Anniversary and other special meetings. Should arrange for at least one "retreat" annually for members of The Board, possibly with Staff members. May plan a short devotional period at Board meetings.

d. BUILDINGS, REAL ESTATE, INSURANCE COMMITTEE

A less cumbersome name might be found for this committee. The Chairman should be one well versed in real estate, insurance or construction. A very important part of the Board structure, this group has responsibilities in watching over all the property, maintenance of buildings and equipment, seeing that fire, safety and sanitary standards are met: keep careful track of insurance to be sure sufficient coverage is written at all times. Zoning laws should be watched and any changes brought to the Board with recommendations. If the city has a citizens group concerned with rebuilding neighborhoods, some one from this committee should serve with that group. Plans for possible future expansion are also in the hands of this committee.

e. PERSONNEL COMMITTEE

While the Executive should be given authority to employ and dismiss all members of the Staff, this Committee should with him/her establish criteria for those on the Administrative Staff, including: personnel policies, salary structure, sick leave, vacation, Social Security and pension plans and so on. This committee can be most helpful but this is one of the most sensitive areas of Board-Executive relationships. Great care must be exercised to maintain the authority of the Executive over Staff. In trying to be helpful, the Committee should never, in any way, attempt to assume the prerogatives of the Executive.

f. PUBLIC RELATIONS OR PUBLICITY COMMITTEE

It is important that those selected to serve here know something in the area of public relations. It is not for amateurs. On the other hand, it must be realized that a strictly professional approach is not always best for the Rescue Mission. If possible, a good combination should be worked out, using the best talent available of those deeply concerned about the total work; have a good knowledge of the churches and Christian community; are willing to accept advice from the professionals in the field.

g. NOMINATING COMMITTEE

A good system for this committee is to have the past three Presidents serve, with the immediate past president as the Chairman. (Of course this is not feasible for a new work.) Having held office these persons know the qualities of leadership essential. They have had

close contact with other members of The Board. Thus they are in a position to make excellent nominations for officers. This arrangement is not always possible, in which case select the best people for this very important assignment. Prayer is vital in making nominations so spiritual power is to be taken into consideration in the selection.

This Committee also has responsibility for keeping a list of prospective members for the Board. It is a good idea to invite such prospects to attend one or more meetings of the Board as guests to allow other Directors to get acquainted with them. Naturally, other Directors will have names to propose to the Nominating Committee.

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Experience shows that small committees function best. Usually three is a good number. Special committees can be set up as needed. It is well that both President and Executive are on these as Ex-officio members.

4. **RESPONSIBILITIES OF BOARD MEMBERS**

In general Board members are responsible:

To God, first of all, Father, Son and Holy Spirit

To the Church—The Body of Christ

To the Community

In every action taken, the Lord Jesus Christ must be honored and glorified. By keeping this uppermost, The Board will stay on an even keel and the program of the Mission maintained in the right manner.

Directors have what the word indicates—The responsibility of directing the work. The dictionary defines "Directors" as "Members of a board of persons who control or govern the affairs of an institution or corporation." There you have it!

The Executive is the leader, the administrator, the one who has charge or manages. He prepares the program, produces ideas, creates plans for the future—all of which are approved or rejected by the Board and if approved, executed under the overall supervision of the Directors.

For example: The Board, through the finance committee, studies and approves an operating budget prepared by the Executive. But the responsibility should not stop with approval! It is up to The Board to see that the Executive keeps within that budget month by month; that income and expense stay within the bounds prescribed by the budget.

Detailed monthly financial and Service reports should be provided each Director, prior to the monthly meeting (or at the times designated by the By-laws) if at all possible.

The By-laws should establish rules governing payment of bills and the Board must insist on carrying out of such rules. It is important that the integrity of the work be kept at the highest level. The handling of

"Petty Cash" is one area in which great care needs to be exercised. Every expenditure should be supported by invoice, signed by the person who made the purchase, and available to the Treasurer before a check is drawn.

It is not good practice for just one person to sign checks—although this may be much more convenient. An excellent rule is "All checks must be signed by two persons, designated by The Board, only one of whom may be a salaried employee." Directors are entitled to and should receive complete reports on all activities, financial and otherwise. The wise Executive will attempt to anticipate questions and answer them in his reports. Proposed plans for the future should be presented in committee and discussed thoroughly before being brought to the Board.

The entire relationship between Board and Executive is very sensitive. How to "direct" without interfering is a problem calling for cooperation, understanding and Christian love. How to "manage" and not be a "dictator" requires the guidance of The Holy Spirit!

Board members have personal responsibilities and can assist by:

Getting speaking appointments in churches and before church groups for the Executive and/or Staff members.

Introducing the Executive to business friends, Foundation people, thus opening the door for valuable contacts.

Recommending Mission personnel as speakers before luncheon clubs and fraternal organizations, and presenting to such groups the need for clothing, food and other projects.

To sum up: Directors have the overall supervision of the work, responsibilities to assist wherever possible, doing so without interfering in the day by day operation. Most important they must be ever mindful that the greatest contribution possible is to pray for the Executive, Staff and the people served.

5. **RE-ELECTION, ATTENDANCE, INTEREST**

Views of limited terms for Directors vary. Because of the need of experienced people on Boards it is advisable not to limit the length of time one may serve as a Director. Normal attrition—death, retirement, desire to be released, change of location—will account for reasonable turn over. It is well, however, to limit the length of time a person may hold a particular office. Here again is a variety of opinions. It appears that three years is a good period, but no hard and fast rule applies. In this way all Directors have opportunity to serve on the Executive Com-

mittee; talent may be utilized to the full; new ideas are forthcoming and a healthy change of viewpoint is possible.

It is well if Directors are elected on, say, a three year term basis, with one third coming up for election each year. Nominations, even for re-election should be made by the Nominating Committee. Minutes of the Corporation should reflect accurately all these actions.

Examination of the Corporate minutes of one Mission revealed the fact that many people were elected to the Board whose names never appeared again. No record of attendance, if they served or not; no mention of resignation or being dropped. This is very poor practice.

Attendance at Board meetings is imperative. The practice of electing persons to a Board just to gain influence from the use of their names is deplorable. Unless a Director is interested enough to attend the majority of meetings, willing to serve on committees, act in the interest of the work and be concerned about the program he/she should be asked to resign—in fact such a one should never be named to the Board. When an individual is considered for membership, all these things should be discussed by those presenting the matter.

Failure to be at a stated number of meetings without reasonable cause is ample justification to drop that person from the Board.

THE EXECUTIVE

1. **TITLES USED**

A variety of titles is utilized to designate the person who has overall supervision and responsibility for the work of a Rescue Mission. The two most popular are: Superintendent and Executive Director. Others include: Executive Secretary, General Superintendent, Director, Co-Superintendent, President, Pastor, Manager, Administrator.

For convenience, in this book, we will use the word Executive to cover all these titles. The dictionary defines an Executive as "A person having administrative authority in an organization."

2. **QUALIFICATIONS**

2nd Timothy 3:17 gives an excellent description of what the Rescue Mission Executive should be: "A MAN OF GOD THOROUGHLY FURNISHED UNTO ALL GOOD WORKS" or as the R.S.V. puts it "That the man of God may be completely equipped for every good work." This achievement is based on confidence in and belief in the inspired Word of God as seen in 2nd Timothy 3:16.

The Executive MUST: 1. Be truly Born Again. 2. Demonstrate by his life that he has the witness of The Holy Spirit within his heart. 3. Have compassion toward others regardless of who or what they may be. 4. Show ability to relate to the clients of every type and description. 5. Be able to get along with other people. 6. Possess a burning passion

to see men, women, boys and girls saved by The Lord Jesus Christ. 7. Prove in his every day conduct that the indwelling power of Christ is able to keep his life above reproach. 8. Have a real concern for Jesus Christ, the work, the constituency, rather than his own personal well-being. 9. Possess the ability to lead without being a dictator.

3. **AUTHORITY AND RESPONSIBILITIES**

The authority and responsibilities of the Executive should be clearly spelled out in the Constitution and By-Laws of the Mission. If this is done and the members of the Board of Directors are careful to maintain such authority and responsibilities many problems and misunderstandings will be eliminated. It is of the utmost importance that the Executive understands his position and the authority that goes with it. He must be aware of and accept the limitations placed thereon. It is imperative he knows exactly the areas of his responsibility and at what point the Board is to act. All of these things should be discussed prior to the extending of a formal "call" to the work. Any items not covered in the Constitution and/or By-Laws should be clarified in writing.

It is true that a Board should call an Executive only as they are led by The Holy Spirit. It is also vital that the "call" be considered by the proposed Executive in the light of The Word and guidance of The Spirit.

But we recognize the fact we live and work in a world of business and it is no reflection on the work of The Spirit for both Board and Executive to have clearly defined areas of authority and responsibility. We are told in Scripture: "LET ALL THINGS BE DONE DECENTLY (Becomingly) AND IN ORDER" (1 Cor. 14:40). Now this verse comes after a discussion of spiritual matters. But in the Rescue Mission who can separate spiritual and material matters? The Message and The Ministry of Jesus were linked together and inseparable. Following in His steps—our work should be in the same pattern.

4. **HIS RESPONSIBILITY**

a. **TO GOD.** The first responsibility of the Executive is to the Triune God, Father, Son and Holy Spirit. There can be no equivocation here. A born again person, he is dedicated to the work of Christ, called of God to a specific field of service, dependent upon The Holy Spirit. In personal life and conduct and in the directing of the work he must always put God first. The ministry of the Word is to be kept ahead of every other consideration. This is fundamental.

It is possible for the Executive to rationalize certain situations and conditions in order to gain assistance for the program. For example, over the years some Executives have allowed men and women to become members of Boards who made no claim of being Christian. The "excuse" was given that these people could make substantial gifts,

influence other large gifts, provide political advantages or favors from churches. "The end justifies the means" appears to have been the qualifying factor. Such an attitude is contrary to the teaching of The Word: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

b. **THE EXECUTIVE HAS VERY SPECIFIC RESPONSIBILITY TO HIS FAMILY.**

This cannot be stressed too much. God does not expect a Christian in HIS service to neglect wife and children. Yet this can and does happen. One Executive, successful in the operation of a large mission and very active on a national basis was told by a daughter when she was grown and struggling with many serious problems—not the least of which was spiritual—"Daddy, when I needed you to help me, you were so busy helping others that you didn't have time to listen to me."

Regardless of schedule, programming, invitations to speak, requests to be on this or that committee, the Executive must have time for and with his family. Let him not be so busy conducting services that he "doesn't have time" for family devotions. He must not become so occupied in praying with others that he neglects to pray with his wife and children. He needs to spend time in fellowship and recreation with his loved ones even as he does with neglected children and those in desperate circumstances. The Executive must be very careful that his family is not neglected!

c. **RESPONSIBILITY TO THE BOARD OF DIRECTORS.**

He owes this group loyalty, cooperation and support, individually and collectively. Now it is true that he will not always agree with Board decisions. This calls for understanding and the exercise of good judgement in place of bickering and bitterness. Likewise the Board may not always approve his recommendations. In this event remain calm, sweet and make an effort to adjust the matter to a point of mutual agreement.

If the Executive disagrees with a Director, see that one privately, pray the matter through in an atmosphere of love. Never be disagreeable.

Never criticize individual members or the Board as a whole publicly. Keep confidential those matters in Board meetings which affect other people.

Keep the officers of the Board fully informed of personal plans so they will have information first hand rather than by rumor. Also the members of the Board should be completely informed as to budget, plans, programs and problems. An informed Board is an intelligent Board.

d. **STAFF PERSONNEL**

The Executive should be responsible for as well as to Staff people. In the Constitution there should be a provision that "The Executive is responsible for employing and dismissing all staff personnel." This is one issue that can cause unlimited problems if not clearly defined. If the Board selects staff, then those workers feel a loyalty to the Board rather than the Executive. His authority is thereby greatly diminished. The question then arises "Can the Board surrender this prerogative and still maintain any control over the staff? It can be done with the following plan which should be outlined in the By-Laws.

(1) In setting up the Budget, salaries and benefits are allocated to position rather than individuals. Thus the Board controls the position, salary, etc.

(2) Under this plan, the Executive is free to secure the people he desires; they feel responsible to him. He cannot create new positions, change remuneration or terms of jobs without Board action. This protects both personnel, Executive and Board.

(3) In the event of a dispute regarding any individual, the Board can, if it so desires and all other methods of settlement fail, discontinue the funds and abolish the position.

Loyalty to Staff is important. So is consideration. Staff personnel are human and should be treated as such. The Executive who is considerate of those working with him will develop and maintain good relationships. He needs to be friendly but not to the point of breeding familiarity. He must always maintain "a dignity in Christ." It is vital he be alert in detecting changes of attitudes and immediately make every effort to discover the causes. Any hints of intra-Staff difficulties should be checked without delay. Fairness in judging both sides of any issue is obvious.

Staff prayer meetings (no business transacted) should be held at least weekly. Staff meetings for discussion and dissemination of plans and information need to be conducted frequently so everyone is kept up to date.

It is well for the Executive to take the staff out occasionally for lunch—fellowship the objective not business. Then on occasion he might take the Staff and wives or husbands to an evening dinner, away from the Mission, paid for out of budget. These occasions can build morale and help develop a "family feeling." Some missions have an annual get together for staff and mates, Boards and mates and Auxiliary officers and husbands. At these, Staff are guests and the evening one of fellowship and relaxation.

e. **FURTHER EDUCATION**

The Executive should, if feasible, be willing to take further education and training in new and/or specialized areas of work.

f. **FINANCIAL MATTERS**

All matters of salary, pension, vacation, allowances for expenses, convention attendance, etc., should be clearly set forth in writing by the Board so no confusion can arise. One very sensitive area is in the matter of honorariums received from preaching, lecturing or teaching. Real problems are created if there is not a definite policy established. The questions come up: When should such honorariums go to the Executive or Staff person? Under what circumstances should the Mission be the recipient? When pulpits are supplied, especially during summer vacations this issue can be real sticky. What is the answer so everyone is satisfied? The Executive and Staff should receive adequate remuneration from the Mission to satisfy reasonable needs. Expense allowance for car travel, convention, entertainment, etc. must be set up in the budget. If this is done, in cooperation with the Executive and staff and all concerned are satisfied there will be no problem. For then it can be clearly stated, "All moneys received from speaking, lecturing, teaching or in any other way from churches, church groups, organizations, etc., regardless of how designated, belong to the Mission and a receipt for such moneys shall be sent to the group, acknowledging the gift as a contribution to the work." Experience has shown that when this is done honorariums increase.

g. **RETIREMENT**—Written by Rev. Emile Leger

First of all, retirement is no disgrace! The Executive should plan retirement at least three years or if possible, five, before it is to take place. The Board is the governing body and the members will be faced with the responsibility of finding a replacement for the retiring mission head. They should, therefore, be kept informed in detail as to the Executive's plans and regarding sources of help. One of the best of these is the Central Office of the International Union of Gospel Missions. When a Board is put in contact with the Executive Secretary of the I.U.G.M. the Executive's position is strengthened and a valuable relationship established. Through mailings and personal letters the Directors are kept constantly up to date on Mission matters and being well informed are not left floundering when the Mission head retires.

For the retiree there are some aspects which he/she alone can settle. Decision as to age of retirement is personal. There are some Missions which specify in the Constitution that all persons must retire at a certain age, usually 65. However these are in the minority and most leave that question up to the Executive. Sixty-five is a good age to step down and permit a younger person to carry on the work. The work of

Rescue is very demanding, requires long hours and rigorous discipline. When a certain age is passed, certain limitations become a handicap and one can no longer meet the exacting demands of the work. There is no doubt that productivity declines with the passing years. Recognizing this, the Executive should be willing, for the sake of the Lord's work, to step aside and allow another the privilege of carrying the program forward. The wise person will plan carefully for the future—guided by The Holy Spirit. There will still be a service to perform. There is great demand, especially in small towns and rural areas, for experienced workers in The Lord's vineyard—part or full time or volunteer basis. Not to serve in some capacity, causes a tremendous loss of blessings after years of fruitful ministry.

There is one cardinal principle that should never be violated under any conditions: When an Executive leaves the Mission he/she should no longer exercise any influence over it whatsoever. To do so can only hinder the one whom God has called to be the successor and the work invariably suffers. It is wrong to expect a new leader to do things the way they were previously accomplished. This is God's work and He will perform it in His way in order that He, not man, might have the glory! The question of retirement income cannot be solved by forgetting it. There must be adequate planning (for Staff also). The least a Mission can do is provide Social Security. In addition, careful planning on the part of the Board, should set up Insurance or Retirement annuities. These are investments in that the Executive is able to retire at the proper age without looking forward with dread to financial struggle. Most denominations have retirement plans for their ordained ministers and full time workers. Many Executives fall into this classification and Boards, in such cases, should maintain the necessary payments to the plans for the benefit of Executive and/or Staff.

CHAPTER THREE

THE INTERNAL STRUCTURE

William Raws

It is essential that careful consideration be given to the internal organization of rescue missions. To a great degree, the quality of the organization will determine its effectiveness. Whenever two or more people are working together toward a common objective, an organization evolves. But two or more people cannot work together successfully without an organizational agreement being drawn up between them, either formally or informally. This becomes the framework for cooperative functioning. Similar to the skeleton of the human body, the internal structure of an organization supports its life and function.

Far too many Christians consider the "concept of organization" to be non-spiritual. They speak in glowing terms of Divine Leadership and the equality of standing and function among men. Such pious-sounding conversation is misguided both from the practical and Biblical standpoints. The principle of organization may be either spiritual or non-spiritual depending on its application. Its spiritual quality stems from the type of persons involved and the objectives toward which they labor. An organization composed of God's people engaged in carrying out God's work could be classified as spiritual.

Upon careful examination of the teaching of Scriptures, one would have to conclude that organization is a part of God's methodology just as certainly as it is a method of man. We see evidence of organization in the Triune Godhead where three Persons of total equality function in differing capacities. Divinely sanctioned organization existed in the planning of the tabernacle, the establishment of representative leadership in the tribes of Israel, the divinely led program for the rebuilding of the walls of Jerusalem under Nehemiah, and the New Testament teaching of the functional relationships within the church. There is never a hint that such organization among men is worldly or unspiritual. In fact, Ephesians 4:11-13 indicates that the work of the

ministry can only be accomplished when those possessing the various gifts function obediently toward the growth of the Body of Christ.

Business and industry have been responsible for recognizing the value of these principles inherent in the general fund of human knowledge. The application of these may differ in their purposes and in the complexity of their organization, but the principles are essentially applicable to both secular and Christian organizations. It can also be demonstrated that relationships in the home can be greatly strengthened through application of these same principles of family life.

Definition. "We can define 'organization' as the process of identifying and grouping the work to be performed, defining and delegating responsibility and authority and establishing relationships for the purpose of enabling people to work together most effectively in accomplishing objectives." (Author unknown)

Many people are confused in thinking that the process of organizing is giving titles to people and setting them in different positions and jobs. In actuality, however, the work of organizing is the process of identifying, grouping and delegating the tasks to be accomplished. In visiting a rescue mission and observing signs or nameplates on office doors one might conclude that these are the insignias of organization. The nameplates represent people and positions, but they do not necessarily describe the organization. Too often titles such as director, assistant director, superintendent and assistant superintendent are interpreted as prestige symbols rather than descriptions of a specific type of work within the organization. Of the two examples below, Example 1 merely identifies the person and his title, whereas Example 2 provides information concerning the organizational component, the person's name, and his job title.

Rev. A. B. Jones Director

Ex. 1

Department of Men's Ministries Rev. A. B. Jones Director

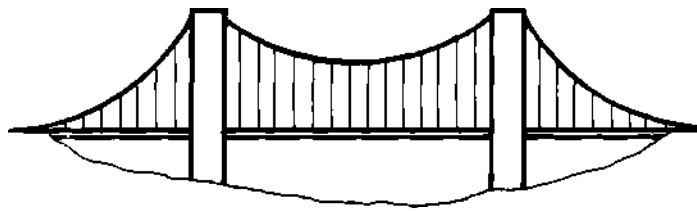
Ex. 2

Relationship Between Organizing and Planning. Two essential ingredients are to be found in the following description of an organization: "Organizational structure exists formally or informally whenever you have two people come together to accomplish a mutually agreed task." The first ingredient of an organization is **people,** but

the second is a **mutually agreed task.** This indicates that the organization exists for the objectives, and it presupposes planning in advance of organizing. Apart from proper planning and the establishing of realistic objectives, there is no purpose in structuring an organization. Planning involves the answer to the question, "What are we endeavoring to accomplish?" Organizing answers the question, "How do we propose to accomplish the work which is necessary to attain our objectives?"

The relationship of establishing objectives and organizing can be illustrated in a variety of ways. If two people are planning to dig a ditch, it is necessary for them to agree as to the location and direction of the ditch before they begin the work of digging. After the goal is clearly defined, the work can then be divided between them in such a way that the objectives will be realized. In a more complex analogy organizing might be likened to the construction of a suspension bridge across a river. Analysis of the project may take place on one side of the river and mark the starting point. The objective, of course, would be to arrive at the other side of the river with a structure which would fulfill the need for passage. The goal, therefore, would be to reach the other side of the river. In order to accomplish the goal, various tasks involved would be identified, arranged and correlated in a way which would facilitate their accomplishment and the attaining of objective.

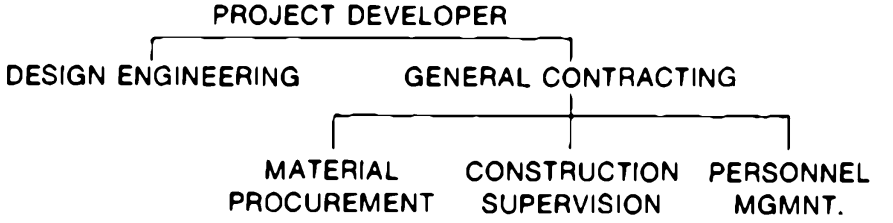
(Ex. 3) Over-simplified illustration of process:



Select Site
Purchase Land Begin Construction Continue Construction
Design Bridge
Engage Contractor
Obtain Material

OBJECTIVE
Bridge Completed

From this simple illustration of concept to completion, we readily perceive the emergence of a functional organization, beginning with a project developer, and on into actual construction:



Ex. 4

This illustrates only a few of the functions that would ultimately grow into a complete organization for bridge building.

There are numerous Christian organizations which have been established without any clear definition of their objectives or goals. Unless the goals have been stated in clear and realistic terms, it is probable that the organization itself will be ineffective and wasteful in time, energy and money. The only way to evaluate the worth of an organization is in terms of its progress toward and attainment of its objectives. Therefore the objectives must be stated in measurable terms. Only after this has been done can an internal structure be established. Time invested in the clear definition of objectives will be rewarded by the saving of time and money in the operating phase of the organization. Mr. Robert Townsend, author of **Up The Organization,** states that "in the case of Avis, it took us six months to define one objective-which turned out to be: 'we want to become the fastest growing company the highest profit margins in the business of renting and leasing vehicles without drivers." Subsequent decisions were made relating to the definition of objectives which guarded the Avis Company from the acquisition of related businesses which could have diminished its profit margins through diversified investments. It is an occupational hazard in the work of rescue that the needs are so obvious and abundant as to pull toward a variety of efforts with an inadequate definition and consideration of objectives.

It is common for the rescue mission to use a shot-gun approach, scattering evangelistic and social efforts over a wide area with the hope that something might strike effectively. All too often Christian organizations are guilty of measuring themselves by the amount of activities rather than by the progress toward accomplishing well-defined objectives.

The Purpose of Establishing an Internal Structure. It must be concluded therefore, that the purpose of establishing an internal structure of an organization is to carry out the objectives for which the organization exists. Other factors necessitating internal organization are as follows: 1) to prevent the overlapping of activities. 2) to guard against

the fragmentation of effort. 3) to avoid the misuse of energies. 4) to conserve the expenditures of time and money.

Functions in the Organizing Process. There are three basic functions in the establishing of an internal structure. First, the identifying and grouping of the work to be performed. In the light of the goals and objectives agreed upon it can be determined what functions are necessary to obtain them. It can also be determined how many people with what specific skills would be required to perform these functions. The second step is the defining and delegating of responsibility and authority. Without this there can be no meaningful organizational structure. The effectiveness of the organization will depend upon the manner in which this activity is accomplished. The third function is that of establishing relationships to the end that those to whom work has been delegated might function most effectively and harmoniously.

Tools in the Organizing Process. At this point it would be well to note the relatively recent emergence of the "Functional Overview of Work-Elements." This we list as the first of three basic tools which aid in the establishing of the structure of an organization. It is essentially an identification and graphic portrayal of the various, often numerous, individual elements of work which must be accomplished, in a time-phased sequence, to assure attainment of objectives and goals. The overview presents a composite of work-elements, grouped into manageable functioning components, and makes visible to the organizer the numerous tasks to be performed; the dependence of one task on the progress or completion of another; the interrelationships of elements, and the sequence appropriate for implementation.

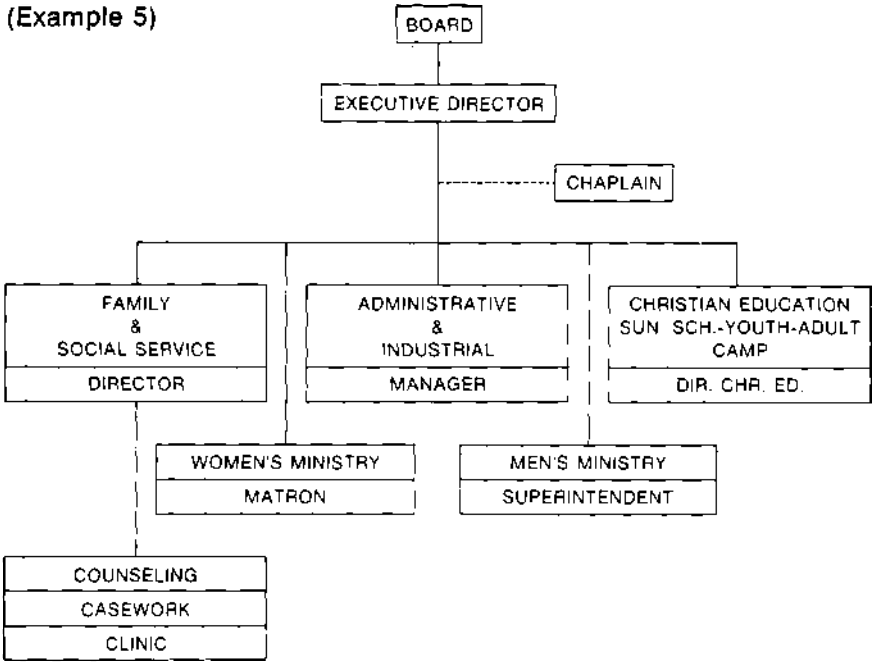
Given visibility, these factors lead to sound management decision-making concerning:

1. The **resources required** to support operations.
2. The various **talents needed** to effectively fulfill job requirements.
3. The **relative importance of each element** for time-phased sequencing of work application.
4. **Realistic work-scheduling,** and related matters.

The second tool is the Organizational Chart—a diagram showing each functional component which, when combined, represent the total organization. Some charts are so constructed as to depict the **level** of each function in the chain-of-command or degree of authority. Still others are expanded to include the name of the individual heading or in charge of the function.

A FUNCTIONAL ORGANIZATIONAL CHART RELATED TO THE COMMON ACTIVITIES OF RESCUE MISSIONS IS SHOWN IN THE EXAMPLE WHICH FOLLOWS:

(Example 5)



The third tool employed in the organizing process is the job or position description. This is simply a documentation of the duties and responsibilities involved in a position. After forming an overview of the work elements anticipated and grouping these in a way that they can best be performed by people and can be shown on the organizational chart, the next step is the writing of job descriptions. These ought to be living and dynamic things just like the organization structure itself. They must be reviewed annually with all those concerned and be revised to meet current requirements.

Whether the organization is in the formative stage or has been operating for years, it is essential that job descriptions be drawn up for each position. The importance of the job description as a tool in organizing is seen from the following; 1) It helps the worker to know what his tasks are and defines his purpose in being in the organization. 2) It guides the supervisor in knowing what the worker is supposed to do and to measure his performance. 3) It enables those around the worker to know what he is doing and for what purpose. 4) It aids in recruitment when replacement of personnel becomes necessary since it includes job specifications and gives a statement of the functions and requirements. It may define the educational and experience requirements and give minimum/maximum desired characteristics of personality.

An adequate position or job description can be built on the following outline:

I. Job Summary—(Reflects the position in the organization chart and states the end for which this position exists.)

II. Job Duties—(Are activities necessary for the accomplishment of the above results. These are stated with verbal emphasis rather than an emphasis on nouns, pronouns and adjectives.)

III. Organizational Relationships—(Relate to the organizational chart and point in four directions—up, down, and to both sides.)

IV. Qualifications—(Refer to the requirements in the individual's person and training in order for the accomplishing of the objectives stated in the job summary.)

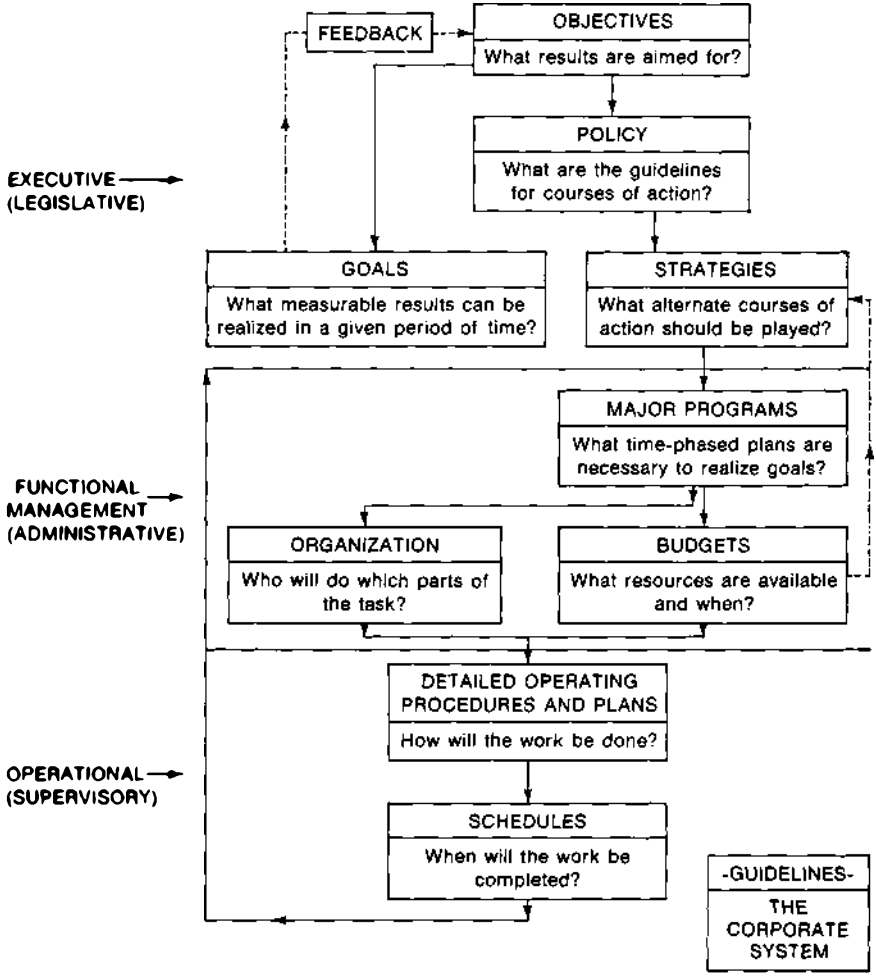
V. Training and Development—(Indicates no person meets the optimum requirements for the position and therefore must continually be undergoing training in order to accomplish his role in meeting the objectives of the organization.)

Remember that the statements used in the job description are to be definitive rather than vague generalities. They are not to be caricatures of people presently in the organization, but they are to be descriptions of the ideal distribution of activities in order to accomplish the work for which the mission exists.

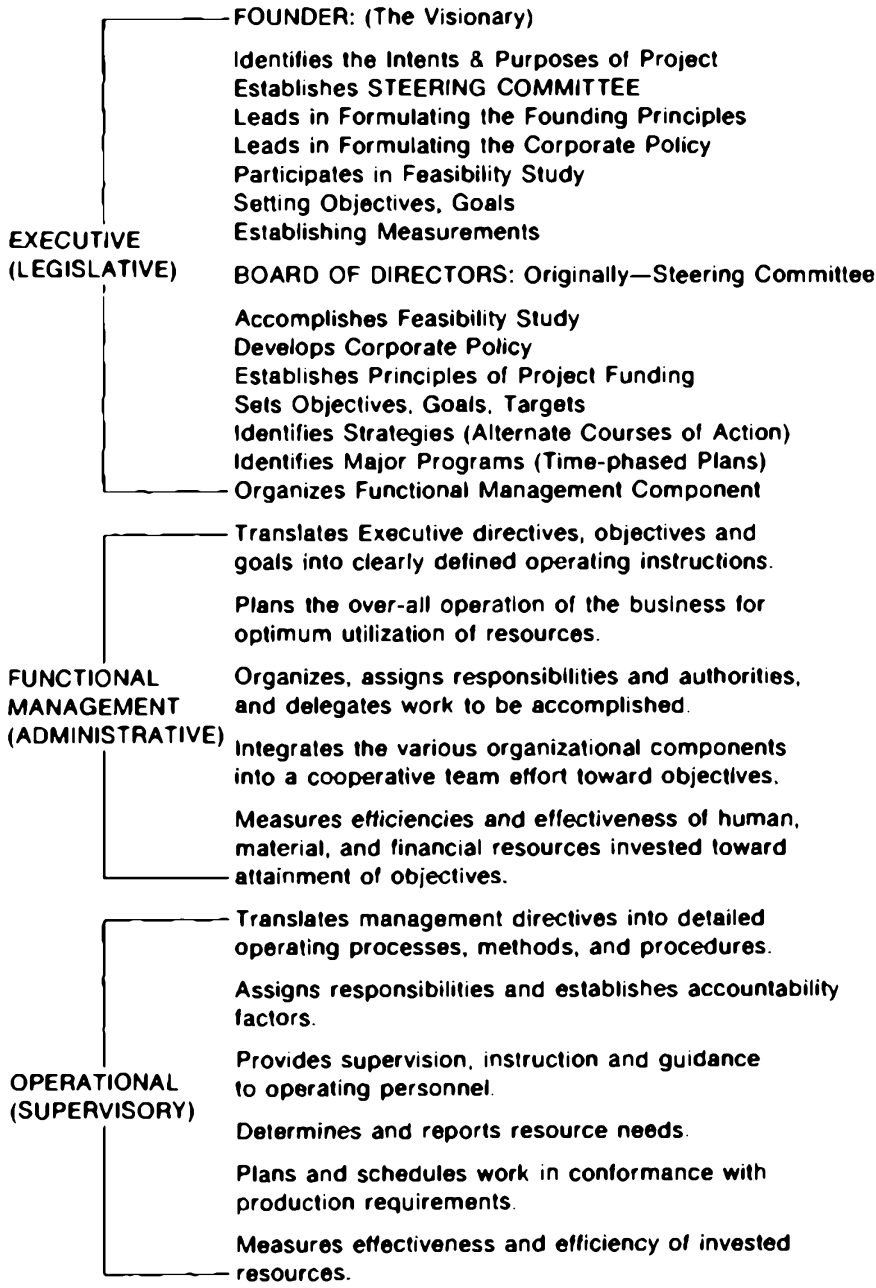
Where job descriptions have been drawn up in Christian organizations it has been observed that they have contributed to greater clarity of objectives, harmony of effort and an elevation of morale. In his teaching on the subject of management principles for Christian workers, Rev. Olan Hendrix, General Director of the American Sunday School Union, states that Christian workers have three basic needs expressed by three questions: 1) What is my job? 2) How am I doing? 3) Where do I go for help? Adequate job descriptions spell out the answers to two of these and give an accepted measuring device for the other.

Levels of Organization Function. The following diagram and outline will demonstrate the types of functions performed within the organization and the levels upon which they occur:

(Example 6)


FEEDBACK
OBJECTIVES
What results are aimed for?
POLICY
What are the guidelines for courses of action?
EXECUTIVE (LEGISLATIVE)
GOALS
What measurable results can be realized in a given period of time?
STRATEGIES
What alternate courses of action should be played?
MAJOR PROGRAMS
What time-phased plans are necessary to realize goals?
FUNCTIONAL MANAGEMENT (ADMINISTRATIVE)
ORGANIZATION
Who will do which parts of the task?
BUDGETS
What resources are available and when?
DETAILED OPERATING PROCEDURES AND PLANS
How will the work be done?
OPERATIONAL (SUPERVISORY)
SCHEDULES
When will the work be completed?
-GUIDELINES-
THE CORPORATE SYSTEM

(Example 7)


EXECUTIVE
(LEGISLATIVE)
FOUNDER: (The Visionary)
Identifies the Intents & Purposes of Project
Establishes STEERING COMMITTEE
Leads in Formulating the Founding Principles
Leads in Formulating the Corporate Policy
Participates in Feasibility Study
Setting Objectives, Goals
Establishing Measurements
BOARD OF DIRECTORS: Originally—Steering Committee
Accomplishes Feasibility Study
Develops Corporate Policy
Establishes Principles of Project Funding
Sets Objectives, Goals, Targets
Identifies Strategies (Alternate Courses of Action)
Identifies Major Programs (Time-phased Plans)
Organizes Functional Management Component
FUNCTIONAL
MANAGEMENT
(ADMINISTRATIVE)
Translates Executive directives, objectives and goals into clearly defined operating instructions.
Plans the over-all operation of the business for optimum utilization of resources.
Organizes, assigns responsibilities and authorities, and delegates work to be accomplished.
Integrates the various organizational components into a cooperative team effort toward objectives.
Measures efficiencies and effectiveness of human, material, and financial resources invested toward attainment of objectives.
OPERATIONAL
(SUPERVISORY)
Translates management directives into detailed operating processes, methods, and procedures.
Assigns responsibilities and establishes accountability factors.
Provides supervision, instruction and guidance to operating personnel.
Determines and reports resource needs.
Plans and schedules work in conformance with production requirements.
Measures effectiveness and efficiency of invested resources.

Steps in the Organizing Process. At this point it is well to back up and tie together some of the ingredients mentioned previously as vital to organizing a Christian work.

I. Establishing goals.

At the outset the goals are generally based upon the vision of the founder or founders. These are for the most part expressed in the statements of the charter which is registered with the state government. The charter is the legal, enabling document which sets forth the intents and purposes of the organization and describes in general how it proposes to operate. Subsequently the vision becomes defined in terms of policy. Policy has been defined by Louis A. Allen in his book, **The Management Profession** as "a standing decision made to apply to repetitive questions and problems of significance to the enterprise as a whole." (p. 355). Policy is often closely tied to tradition.

In the case of Christian ministries the goals must always be set in conformity to the teaching of scripture and the leading of the Holy Spirit. They ought to be reviewed frequently and used as a standard of measurement of current performance. Every effective mission leader will be keenly aware of the specific objectives for which his organization exists.

II. Determining the Tasks Involved in Achieving the Goals. In the terms of the illustration used earlier the builders of a suspension bridge who want to provide passage across the river must determine the types of work necessary in construction and organize the men and resources accordingly.

III. Grouping the Tasks into Workable and Manageable Units. After the analysis of the work involved, there is an effort made to structure the work in such a way that it can be accomplished effectively by people. Job descriptions will be built on this foundation. Logically what follows is manpower selection and placement.

CONCLUSION. A well circulated and much appreciated paper produced by the American Management Association lists the "Ten Commandments of Good Organization." It reads as follows:

"There are two kinds of efficiency: one kind is only **apparent** and is produced in organizations through the exercise of mere discipline. This is but a simulation of the second, or true, efficiency which

springs, as Woodrow Wilson said, from 'the spontaneous cooperation of a free people.' If you are a manager, no matter how great or small your responsibility, it is your job, in the final analysis, to create and develop this voluntary cooperation among the people whom you supervise. For, no matter how powerful a combination of money, machines and materials a company may have, this is a dead and sterile thing without a team of **willing, thinking** and **articulate** people to guide it.

1. Definite and clean-cut responsibilities should be assigned to each executive.
2. Responsibility should always be coupled with corresponding authority.
3. No change should be made in the scope or responsibilities of a position without a definite understanding to that effect on the part of all persons concerned.
4. No executive or employee, occupying a single position in the organization, should be subject to definite orders from more than one source.
5. Orders should never be given to subordinates over the head of a responsible executive. Rather than do this, management should supplant the officer in question.
6. Criticisms of subordinates should, whenever possible, be made privately, and in no case should a subordinate be criticized in the presence of executives or employees of equal or lower rank.
7. No dispute or difference between executives or employees as to authority or responsibilities should be considered too trivial for prompt and careful adjudication.
8. Promotions, wage changes, and disciplinary action should always be approved by the executive immediately superior to the one directly responsible.
9. No executive or employee should ever be required, or expected, to be at the same time an assistant to, and critic of, another.
10. Any executive whose work is subject to regular inspection should, whenever practicable, be given the assistance and facilities necessary to enable him to maintain an independent check of the quality of his work."

CHAPTER FOUR

PERSONNEL

Good personnel practices are vital for the success of any Rescue Mission. This is one of the most sensitive areas and must be dealt with, by and through the guidance of The Holy Spirit.

Most Rescue Missions are organized with what might be termed "Double Staffs," one the Administrative, the other the Operating Staff.

The Administrative Staff is composed of the Executive, Associates and/or Assistants, Departmental heads with various titles, office people and secretaries.

The Operating Staff consists of cooks, supervisors, maintenance persons and so on. Normally these are men and women, saved in the Mission who have dedicated their lives to the service of Christ. Many of this group are capable of working their way up to Administrative Staff. In fact, here is found the best nucleus for Executive positions.

Rev. Clifford Phillips, Past President of the I.U.G.M. has contributed the section on Operating Staff.

THE ADMINISTRATIVE STAFF

In Chapter Two are detailed the responsibilities, duties, authority, salary schedules and so on for the Executive. In the main, everything said there applies to members of the Administrative Staff. Chapter Three has a great deal on Internal Structure relative to the Staff member. Added to this information the following is important: The choice of persons for Administrative positions is equal in importance to the selection of the Executive. So much is contributed by Staff to the entire program that personnel must be chosen with the greatest care and only after much seeking of the guidance of The Holy Spirit and accepting that guidance! The same Scripture is applicable to every member of the Staff "A man or woman, thoroughly furnished unto all good works." (2 Tim. 3:17)

Criteria for Staff:

> Be born again and demonstrate the witness of The Spirit. Have compassion; be able to relate to people. Be filled with desire to see men, women, boys, girls saved by The Lord Jesus Christ. Possess ability to lead; to accept direction and be led.

The good Executive is always on the alert for people, called of God, who might be utilized in the work. Often, those coming with church groups to participate in evening or other services feel the leadership of The Spirit and are happy for opportunities to enter the work. Students from Bible Colleges and Seminaries are good source material. Of course, the ideal place to secure trained personnel is the Training Program of the International Union of Gospel Missions.

A word of caution. Experience has shown that some Executives, fearful of hurting someone who has applied for a position in another mission, will give a good reference rather than an honest appraisal. This, of course, can lead to great difficulty for the Board or Executive who has asked for the reference. If a good reference cannot be honestly given, simply reply "I would prefer not to give a reference at this time."

OPERATING STAFF

Clifford Phillips

The securing of Staff Personnel in the ministry of Rescue touches the heart of the work for it is the purpose of God to transform through the ministry of The Holy Spirit, men and women who once were "unprofitable" into those who are now "profitable".

Most Executives have a part in this marvelous working of God in the lives of those who have been reached and challenged through the program of the Rescue Mission. Men and women become "new creatures in Christ" and go on "to grow in grace and the knowledge of our Lord and Saviour Jesus Christ". Thus equipped these new creations perform a service which has marked significance in the lives of others whom they touch.

The words "Yes Lord," spoken from the heart, set apart as true disciples these dedicated ones, regardless of whether the labor of love is mopping a floor or directing a complete Mission work. It is very important that the Executive sets a vision of the call of God before these converts, challenging them to a walk of faith by The Word of God and providing supervised training and opportunity for advancement in skills and the grace wherewith they were called.

Although at the beginning of Rescue Mission work, few qualifications for workers were set, criteria still had to be met. First and

of utmost importance, the prospective Operating Staff Member must give evidence of being "born again" by The Spirit of God. Next, he had to have victory over those things which has held him captive to Satan and the old life in the flesh. Finally, there must be displayed a genuine desire to work and serve The Lord. Even though the work of Rescue has grown into that of major proportions and is now highly organized and efficient, these three criteria are still basic.

A general guide for the selection of people for the Operating Staff includes the following:

1. The individual must be saved and give testimony by life and word, of a genuine salvation experience.
2. A counselor should make recommendation for each one who is to be in these positions.
3. The Associate or Assistant should prepare an evaluation to be included with recommendation.
4. An interview with the Executive is essential.
5. The prospect should willingly and without mental reservations accept the responsibility for a specific assignment.

During the personal interview with the Executive, a "job description" is given verbally and any questions cleared up. This ought to include four statements which are basic to good relationships between those charged with the responsibility of an effective work.

1. To whom is this person responsible?
2. For whom will he be responsible?
3. What are the boundaries of his work?
4. What will be an acceptable standard of performance?

The Executive needs to be aware of the limitations of new people on the Operating Staff. There are many problem areas which need close supervision. Patience is an important virtue here. For the good of all concerned an adequate training period is a "must." This may take up to two years, during which time the new worker is to report to either the Executive or the Associate on a daily basis. This relationship and opportunity for communication is extremely important and valuable in the direction of the Staff.

Individuals in the Operating Staff are generally furnished with a private room. Attendance at services and Bible studies should be encouraged—a certain number of meetings being required. Fringe benefits are important and of great value. For example: Coffee breaks, medical and dental service, fellowship groups, recreation, toilet articles and clothing all contribute to a feeling of "belonging". Normally these persons receive a cash allowance which is dependent upon their ability to handle money. Too much money may lead into temptation—not enough may cause resentment. In the early months of the Christian life everything needs to be done to guide without obvious control; to aid

without patronizing. The Executive and the members of the Administrative Staff need to be "Wise as serpents and harmless as doves." Special needs are taken care of promptly. For example, in case of a death or illness in the family making it imperative for one to go home, funds should be available without delay. Cases are on record where this type of action has resulted in members of family or friends being so impressed it led to a decision for Christ.

The wise Executive will plan for the members of the operating staff to get away from the Mission and the area from time to time. They need a change too. District meetings of the International Union of Gospel Missions are a fine opportunity for witness and the seeing how other Missions carry on the work. This encourages spiritual growth and desire to serve The Lord more effectively. Another avenue of service is taking part in the presentation of the Mission work in churches.

Generally speaking, relationships are good between members of the two Staffs. Seldom is there a question of authority of the Administrative Staff. Good times are had in prayer, Bible study and informal Christian fellowship. All such things contribute to a team spirit and help win the respect and allegiance of the workers.

Often these persons are lonely, separated from family and friends, occasionally without a friend! The need of some type of family relationship with which to identify is overwhelming. Celebration of birthdays with refreshments, cards and a few gifts can mean so much. Special gatherings at Christmas and Easter have unusual significance. Even picnics including barbecues and the like bring into the daily life of these a new dimension that has so often been missing. One Mission Executive told the story of a 52 year old man in the Mission who, upon receiving a package at the annual Christmas party, burst into tears. When asked what was wrong he replied "You may find it hard to believe, but this is the first time in my life I've received a Christmas Gift. You see, my family didn't believe in Christmas"—the family was Gentiles! Time must always be available for these on the Operating Staff to talk things over with the Executive. Now it may be difficult for him or her, to set aside time to do this. But many a good prospect for the work has been lost because the executive was "too busy to see me." When the convert is discouraged or has a problem, nothing helps more than a few minutes in prayer with the Executive, sharing the burden together with The Lord. "A little talk with Jesus" is more than the title of a song. It is a vital part of the work.

It is inevitable that personalities will clash. When this occurs, The Executive should take the initiative and invite the parties to meet together with him. After listening to their stories, counsel and then have prayer. Prayer changes hearts and attitudes.

Many of those who come to the Mission, both men and women,

are skilled in some area. Some have backgrounds of professional training in medicine, teaching, law, construction, engineering and in many other fields. It is rare that a talent cannot be used in the Mission. In those cases where no particular skill has been acquired, the person can be taught—this takes time and effort but is worth while. One Mission executive used to say to those in this category—"Where there's a will there's a way. You show us the will, we'll show you the way". This was a most effective approach.

Regardless of background, the person who has accepted The Lord Jesus Christ as Saviour and dedicated his life to Him, is entitled to the opportunity to be proved worthy of trust. Encourage such a one and make an effort to place him where he can succeed, have a sense of personal accomplishment and the feeling of being part of the organization, but more important, being a disciple of Jesus Christ.

CHAPTER FIVE

COMMUNITY RELATIONSHIPS

Lloyd Allen

COMMUNITY RELATIONS:

Are your community relationships showing? They should be, for whether you realize it or not you and your Mission do have a Community Relations image in your community. It may be positive. It may be negative. It may be a little of both. But Community Relationships you have, whether you like it or not. It's like death and taxes! The responsibility of effecting a good public image is yours and in this respect "Image Making" is the name of the game. Who you are, what you are, and why you are, must be carefully and thoughtfully portrayed. And it must be remembered that good Community Relations involves a **total** community, with all the "publics" therein; for if there's a single definition for Community Relations, it might well be . . . "that ability to interpret one's program to the composite publics of the community in such a way as to receive generally positive results." This of course, necessitates an honest, in-depth appraisal of just what the Mission program entails; where it has come from, where it is, and where with public help, it hopes to be. Goal setting is routinely seen as "positive thinking", by the general public and often presents the challenge needed for positive response. The "public" likes to feel it has played a constructive roll and that its participation has enhanced overall community stability. But trying to sell something you don't have, is fatal. Too often, for this reason, a Mission's Community Relations "Image" is shattered. Therefore, to be effective, a Community Relations program must be (a) well planned, (b) specific, (c) consistent. TELL it,—but tell it like it is. The responsibility is YOURS!

METHODOLOGY:

The "method(s)" an agency employs to get its story across must be above all, flexible. Remember, times change and the wise

procedure is to change methods accordingly. This does not mean "watering down" or neutralization of thrust. It means, pliability plus an objective point of view which sets the stage for understanding and acceptance, two MUSTS if program support is the goal.

The first decision, then, that must be made is—What kind of a community relations format should be developed? Do you want to cover the "waterfront" (shotgun effect), or are you going to sell yourself to a specific public, say the Evangelical Church Community, Christian lawyers, potential suppliers, etc.? This decision, will require much thought in the following very important areas.

(1) What method will most likely succeed? (Really communicate)
(2) How can it be financed?
(3) Who will "Author" the material?
(4) What type of material? (audio-visual, pamphlet, tract, brochure, etc.?)
(5) Should it be a one time "hard sell" approach, or a series of "soft sell" efforts? How much organization is involved? What is the time schedule? Timing for a promotional effort is vital. There is no **"best time"** to get any promotional job done but some "times" are better than others.
(6) What is the desired end result? (Build a mailing list, selling program, funding for capital needs, etc.)
(7) What further use can be made of a "successful" first attempt? (How best to follow-up, etc.)

Such soul searching is needed whether the effort is to raise funds or simply to interpret program in order to gain public understanding, and good will. Remember, success is consistently related to the "method" employed. Good methods, good results, a process which involves sound research, practical planning, disciplined organization, a specific time schedule, aggressive implementation. If the decision is to "rifle" in on a specific public, then everything that is done should manifest a rifle approach. One idea, one package, one buyer. Avoid fuzziness. Be specific and above all, let that one public KNOW of the uniqueness of this particular project. Be honest. Be sincere. Be realistic. Let your "public" know that YOU know what you're doing and why! Above all, do the job right. Don't be pennywise and pound foolish when it comes to the preparation and production of materials designed to "sell" your organization. Buy professional services if necessary. For what you do and how you do it, what you say and how you say it, makes the difference between success and failure. IT'S UP TO YOU!

DETAILS:

A "disease" of most Mission personnel is their complete abhorrence of anything systematic, organized or detailed. The malady

is catching and if one isn't too alert, an entire organization bumbles along in the same old rut day after day. The "patient" never gets well, but never gets sick enough to change the medicine. (Attitude) The Bible says, all things should be done decently and in order. Thus to satisfy this injunction, we should pay attention to the necessity of organization and detail. Granted, this can be overdone, but thus far most have leaned so far the other way, there's little realistic ground to fear going overboard on detail. So a reasonable balance must be reached. Pay attention to detail and the "little" things that can cause much trouble won't develop into issues too difficult to resolve.

What in the Community Relationship's concept is meant by "detail?" Detail, that goes beyond the routine daily schedule of administrative or clerical functions, board or auxiliary meetings? It's that attention given to:

MEDIA INVOLVEMENT

The purposeful establishment of a time schedule of media involvement, so that the general public receives a continuing account of who you are and what you're doing. This should involve human interest stories. Editorials. Seasonal program specials. Year end activity summaries, annual meeting, etc. All media should be involved, Radio, TV and news. And wherever possible, it's good Public Relations to budget minimal expenses for at least some of the coverage received. Finally, a detail, but a most important one,—say "thanks" for cooperation received!

PUBLICATIONS

Your house organ. See that it's laid out in good taste, properly proofed and professionally duplicated. Don't be of the mind that it's going to be read simply because "God's people" prepared it, prayed over it and contributed to its cost. Your publications must be a testimony in writing as to the goals and ideals it represents. The "image" projected is determined first by how the publication "looks". So, no matter how inspired the copy; if pictures are blurred or the type is crooked, "file 13" will be its likely resting place. And the blood, sweat and tears of preparation has gone for naught. Is this good stewardship? Is this doing things "decently and in order?" Think again. You're the "image" maker!

STAFF GROWTH

The establishment of a regular in-staff training and orientation program is a MUST in a ministry which strives to be knowledgeable concerning its treatment of clients, plus its responsibility to a responsive public. "Growth" is a two way street. As staff and program develops, both the Staff and the public needs to be "brought along" and kept up to date. This is a "detail"

often overlooked or seen as an unnecessary evil because it's "too time consuming" or smacks too much of the "secular". Remember, "All knowledge is of God", so, don't shy away from that which could strengthen your ministry. A ministry out of the very heart of God! Train your people. Take time to share. Explore weaknesses. Enhance strengths. You'll be glad you did!

COMMUNITY INVOLVEMENT

A positive outreach to your community power structure is essential. (City government, the "professional" public, the commercial, business and industrial community, etc.) Wherever feasible, representatives of these groups should be encouraged to:

(a) Visit your agency, ask questions about it, meet staff, etc.
(b) Become personally involved, Committee activity, Board membership, etc.
(c) Give public endorsement of your work. (Radio, T.V., news, etc.)
(d) Serve on your Board, Auxiliary, Advisory Committee, etc.
(e) Speak well of the Mission and above all pray for it and support it financially.

PUBLIC RELATIONS

Scrupulously consider all facets of internal and external Public Relation possibilities, and don't overlook the obvious. Regularly scheduled vacations, Coffee breaks, time out for "sharing," Inter-agency visitation, Sharing of professional skills, etc. Make note of special recognition for volunteer service, birthdays, anniversaries, etc. And finally, whether yours is a "vertical" line of administration or a "radial" set-up, be sure the lines of "communication" are open. Let there be no stumbling blocks, no individual "hung up" because of "title," job classification, salary category, etc. For though there must be a "chain of command", be careful lest it chokes rather than frees. Pay attention to "detail" for it's never the big things that get you down,—it's the small "detail" you overlooked.

INTER-AGENCY RELATIONSHIPS

Your agency relationships should involve ALL "helping services" in the community, with special emphasis on those providing a similar or supplemental service to yours. This would include State and County Departments of Public Welfare, Federal agencies, (Social Security, Vet's Hospital, H.E.W., O.E.O., etc.). Important also is a comprehensive agency knowledge concerning the categorical assistance programs; aid to dependent children, aid to the aged, aid to the permanently and totally disabled, aid to the blind, etc. Knowledge of how to effectively

use these assures each client of the services he needs and deserves. Every mission should be constantly on the alert as to the existing services in his community so that every helping service is brought to bear in the client's best interests. No mission should function as an "Island unto itself", for its testimony goes beyond the client to the community and every opportunity should be taken to spread the Good News!

Wherever possible, Mission personnel should be represented on other agency boards, committees, advisory groups, etc. This should involve particularly, agencies such as United Funds, hospitals, clinics, the Red Cross, Y.M. and Y.W.C.A., health planning agencies, community planning councils, juvenile and adult courts, human relations councils and all appropriate legal, political, educational or "clinical" groups. Often with the recommendation of such involvement, the objection is made, "But how can any agency, especially a Mission, afford to permit that type of "extra curricular" involvement? We'd never get our own work done!" Not so! Mission personnel, including executives, are no more burdened than any other agency staff when it comes to the discipline of scheduling time. Remember, do things "decently and in order." Operate the mission so as to provide for appropriate time to be devoted to active community service involvement. This attitude will convince others that you're not only concerned, but willing to volunteer your services in helping to strengthen other community welfare programs. In this way, a Mission is the community leader it ought to be, for it has the most hopeful story to tell. Selectivity and good judgment, must, of course, be exercised, to assure productive participation in any particular group. But participate you must, if you're truly concerned about Mission Growth and positive community relationships.

ATTITUDES:

(a) Hospitals, Welfare Agencies, Health Services, Etc.

Your attitude towards other helping services is most important. Usually missions get along well with the police, the courts, evangelical churches, etc. But when it comes to hospitals, mental health clinics, government agencies, social welfare services, business, or industrial institutions, commercial agencies, etc., constructive involvement is nil. More often than not, the "hangup" is on the mission side, for this writer has rarely found "outside" agencies so cold and forbidding as to not encourage positive mission relationships. Too often mission leadership and staff feel that because of their spiritual emphasis, there should be little need for "outside" agency involvement, whereas actually the opposite is true. Community agencies NEED the mission testimony, and though many will not wholeheartedly embrace the total mission

philosophy, they will nevertheless accept, respect and support the program to whatever extent their respective capacities permit. In short, don't be psyched out of wholesome inter-agency involvements, for you owe your client the very best treatment available, that his TOTAL needs may be met. And you owe yourself, your mission and your Lord, the consistency of a faithful communitywide testimony.

It has been suggested that perhaps some of the problem in "mixing" with "outside" groups is that, "Mission personnel just can't accept what they feel is meaningless "folderol", wasted time and "liberal hogwash". But to paraphrase Scripture, "The blind, ignorant and unknowledgeable we will have with us always", . . . This should inspire mission leaders and staff to look beyond organization, liberalism, secularism, academics, etc., to the real goal, where Christ is the answer. For, "how will they know" unless they have a preacher—a teacher—a testimony—an example? Be a fool for Christ. Enter where angels might fear to tread, so that your mission and its staff can become leaders in what practical Community Relations is all about—Loving one's neighbor as himself, and going the extra mile to see that total needs are met. Don't avoid becoming involved with the hospital, its doctors or general staff. Don't stand in awe of the "sophisticated" health agency, psychiatrists, lawyers, other trained specialists, etc. And to effect this, staff your own organization with academically proficient people. People. People who know the Lord. People who can share the academic and spiritual relationship necessary for acceptance and support no matter what community agency is involved. Be worthy of respect and you'll get it! Remember, you can do only so much **to** people, and you can do only so much **for** people. But when you work **with** people,—all involved benefit!

(b) Churches

A Mission's attitude towards churches is normally "Schizophrenic." That is: most missions tend to "split" the church community into at least three groups. The haves and the have nots, the conservative and the liberal. The saved and the unsaved. This arbitrary division is routinely misunderstood, often detrimental, both to the church and the mission, and usually is not justified. There is scarcely any church of any denomination in any community, that would not or could not be a very positive influence in relationship to your mission—**IF** you wanted it to, and **IF** you'd let it! Again the "hangup" in good Community Relationships, is the short-sightedness, or in some instances just plain ignorance or stubbornness on the part of mission staff or leadership that causes the myopia. Agency policy, doctrinal positions, personal bias, etc., often get in the way and before one realizes what has happened, the effectiveness of an entire Mission ministry is neutralized.

But one doesn't have to "join 'em" in order to work with them. The "liberal" church has its own problems to worry about and is patently quite content to be left alone to do just that. However, that church might also find it a blessing to support the Rescue Mission. In so doing, they just might be exposed to the kind of a Christian testimony that could change their lives, an event well worth the "relationship."

Down through the years the writer has personally experienced over and over again, that the Jew, the Catholic, the Unitarian, the "outsider" as far as "Evangelical" thinking is concerned, is not only **willing** to help a mission but **anxious** to do so! All cooperation and support from these has significantly undergirded many of the more productive mission ministries across America. But again, we must remember—cooperation does not mean "selling out." If your mission has a strong evangelical message, tell it like it is, but tell it to EVERYONE, and gratefully receive the "no strings attached" good will and support of a **TOTAL** community—including the church.

(c) Business and Industry

The mission's attitude towards business and industry should be established on the basis of two considerations: (1) the corporation and (2) its employees. This is especially important if you plan to solicit business and industry for financial support. Aggressive effort should be made to become acquainted with corporate leadership, department heads, management and labor representatives, etc. One of the most productive ways to accomplish this is through a selective process of civic club affiliation. (Christian Business Men, Lions, Rotary, Jr. Chamber of Commerce, Optimists, etc.) "Active participation and sharing" the Mission ministry in these, can be most rewarding, in all ways. Again, it's a two way street. Don't be just a "joiner or status seeker". Select the most appropriate organization, join it and be one of the most active members possible. Caution. Though the Mission Director is often the most likely person to "join up;" as often as possible, lower eschelon staff members should be involved. And in any case, costs of all memberships, should be underwritten by the Mission, for this should be considered a promotional or a Public Relations item, since the Mission representative becomes a member of an organization, (including the IUGM, state and national), by virtue of his being in Mission work.

The more public "exposure" of mission personnel the better, but here again, one anticipates the comment often heard in church circles, "Why if I was active in every function of our church, I'd be going—going—going all the time. I'd just never have time for my family, my home, etc., etc." Substitute "mission" for "church" and the same cry is heard. But it doesn't have to be so! Again discipline is the key, **Personal** discipline of structured time. The business and industrial

community is ready, willing and in most cases, anxious to be your friend and support your program. But again, it's not a one way street. They NEED your fellowship, your testimony and above all your convincing evidence that YOU NEED THEM! This "public" is the potential for some of the most exciting board members, advisory committee members, individual participation material, that one can imagine. Reach out to this public, challenge them, work with them and the "fruits" of your efforts will be everywhere manifest. It's YOUR right attitude that counts.

DEALING WITH SOCIAL SECURITY, RAILROAD RETIREMENT, VETERANS ADMINISTRATION.

Social Security and Medicare are a vital part of American life, especially for those of retirement age. Very few social programs have a greater impact on so many as these. The work of the Rescue Mission has been affected in a most substantial manner. In dealing with "Senior Citizens" many ideas of the years past have been, of necessity, discarded; programs have had to be changed to meet new situations. Also affected by Social Security are widows, with or without children, the disabled and the chronically ill.

It would be unwise in a book such as this, to attempt to detail the provisions of the Federal Old Age, Survivors and Disability Insurance Law. The Congress of the United States keeps a watchful eye on Social Security and is constantly amending the act to improve the system or provide more and better protection for those recipients of aid under the program.

We will just offer a few simple suggestions for the Executive which will be of service when he has a client needing assistance in this area.

The people in the Social Security Administrative are very cooperative and anxious to assist in every possible way. There are over 850 Social Security Offices scattered around the country. Locate the one nearest your Mission; get acquainted with the head of that office. He/she will gladly tell you who to contact regarding various problems such as Medicare, aid for mothers and children, disabled persons, death benefits and other information. This enables you to go directly to the person who specializes in the area of your immediate concern.

Remember, and this is important, SOCIAL SECURITY IS NOT CHARITY! It is a plan for hospital insurance for older citizens and retirement benefits for those who qualify. Nine out of ten Americans are now building benefits under the program.

In order to help your clients and those who process the application, get as much information from the client as you can: date and place of birth; birth certificate (if possible) or baptism certificate, marital status, military service, employment record.

Encourage those approaching retirement age—62 or 65 to apply early to facilitate the processing. Keep in touch with changes in the law through the latest folders put out by the Administration.

RAILROAD RETIREMENT

This is an independent pension set up for railroad workers. Many have both this and Social Security. However in case of death, benefits to help pay for the funeral are available from only one. Usually Railroad Retirement is more generous. If the Mission is involved in a funeral be sure to check both agencies before submitting a claim. The funeral director will be glad to assist you in this matter.

WHEN A VETERAN OF MILITARY SERVICE DIES.

The following information is vital and should be available for case records in the Mission: The full name, military number or file claim number, date and place of birth, social security number, name and address of next of kin, unit or units in which served, date and place of death.

If the veteran dies in a hospital, the Mission may sign papers releasing the body to a local funeral home. It is advisable to have the local mortician make attempts to notify relatives of the deceased, if there are any. In most cases the next of kin will make further arrangements with the local funeral home in which case the responsibility of the Mission ceases.

Have available death certificate and other pertinent information to present to the Adjudication officer of the nearest regional office of the Veterans Administration and secure form (as of this date, FL 21-882, Oct. 1969 (RS) requesting the allowance for burial expenses. Often the local funeral director has these forms and will help in filling them out. One of the following agencies may assist with funds: Social Security Administration. Local or State department of Public Assistance, if the deceased was recipient at time of death.

CHAPTER SIX

FINANCES—GENERAL STATEMENT

There are THREE major sources of what may be termed EARNED INCOME for the Rescue Mission. There are others but these three are primary resources.

a. Industrial work—the collecting of paper, furniture, etc. Craft work and manufacture of saleable items, for example, rubber mats.
b. The sale of meals and nights' lodgings.
c. Care of the aged and disabled.

Certain dangers are inherent in any type of activity designed to earn income for the Mission. The wise, dedicated Executive will remain aware of these and be careful to guard against them. It is comparatively easy for the newcomer, the inexperienced, the over-anxious to be "swept off his feet" by the prospect of what he may think of as "easy money."

THERE IS NO SUCH THING AS EASY MONEY!

Any activity undertaken by the Mission to raise funds or EARN income must be thoroughly studied, carefully analyzed to be sure it will not in any way hinder or hamper the spiritual work or bring reproach on THE NAME OF THE LORD JESUS. In the operation of an Industrial, Craft, Manufacturing program dangers include:

a. The possibility of becoming commercial.
b. The danger of too much emphasis being placed on a client's ability to produce rather than spiritual and physical need. This is a very real danger.
c. The executive and staff may be tempted to spend valuable time in supervising "productive work" which should be used in the ministry of The Word and the preaching of the Gospel.
d. It is possible that temporary success of such activities may urge the Executive to strive to be more and more self supporting. This causes a reduction in contributions and time

spent in the real work of The Gospel is reduced in proportion.

e. The cost of maintaining such programs with buildings, trucks, equipment, higher insurance, staff, can very easily be greater than the income.
f. Some Executives fail to properly charge FULL operating costs against earnings and thus get a false idea as to the financial value of the work.
g. Federal laws are constantly being passed which increase the problems of these activities. Unions also have become more and more antagonistic to this type of work.

When kept in balance with the Spiritual emphasis, operated efficiently and effectively, such programs can produce substantial income for the work. Exercise the greatest care in this.

Some Missions find that renting beds on a nightly basis provides not only income but a much needed service. Handled correctly this can bring funds to help maintain the Spiritual. Selling of meals is less popular than it used to be as a source of funds because of the complex nature of this particular business.

All we have said regarding the other possibilities of earned income applies here.

A rather recent development in EARNED INCOME lies in the care of the aged and disabled—not the chronically ill—with payment received through Social Security checks, Old Age Assistance, etc.

This is an excellent ministry but one requiring trained personnel, good facilities to meet health standards, the ready availability of medical service and a very efficient administration. Income may be earned in this way but a good cost accounting system is advised to make sure it is income producing and not income losing. In the majority of Missions most income comes from contributions. The rest of this chapter is devoted to methods of securing funds for both operating expenses and capital expenditures.

FINANCES

SECTION I.

Lloyd O. Allen

The financing of a Mission should be considered a "strictly business" proposition. We again stress this point, for all too often Mission money matters are taken so lightly that one wonders how a supporting constituency can in good conscience continue its assistance. The Scriptures admonish that, "God is not the author of confusion and that all things should be done decently and in order." Yet somehow, somewhere along the line, too many Missions seem to feel that those truths do not apply as far as Mission finances are concerned. Not so! For it is in precisely this area of accountability that God's people in God's work, should shine! However, much of the problem is too often, due to what is called the "nepotic syndrome" where a wife, or sister or other close relative has, per that relationship, fallen heir to the responsibility of becoming a treasurer, a bookkeeper, an auditor, a bill collector, etc., solely out of the family relationship, with literally no other legitimate qualification for the job. This has proven an unfortunate circumstance in far too many instances. So, let us establish at the outset that a prime requirement of good stewardship in the area of agency finance is, that the right person is in the right job. If a relative is "qualified", fine. If not his replacement is essential! This is a **MUST** though it may involve more expense in terms of salary, and unique other "Considerations."

A thriving Mission ministry must consider its financial needs from a "Total" point of view; (i.e. both operational and capital needs at the same time.); and each from the standpoint of not only present need, but where, hopefully, the program will be, three, four or five years hence. Here, a realistic projection accomplishes two things. (1) It provides a pragmatic planning and working basis for project development and (2) It is an effective promotional tool for an appeal to the publics looked to for future endorsement and support. Remember, a Mission has, in addition to its spiritual emphasis, only service to sell and thus it is vitally important at all times to remember that "Selling" involves both the client served, and also those who support. (A point often overlooked by an "Introverted" staff or board.) The writer has often maintained that wherever a Mission serves, it should not only be the "Lighthouse" of Christian concern, but **the** pace setting "Total Services" Agency of that community,—for what really makes a Mission unique is its consistent manifestation of both!

LET US FIRST CONSIDER

OPERATIONAL BUDGETING AND FINANCING

Operational budgeting techniques vary widely from one Mission to

another. In all cases, however, the "Set Up" of the budget should always be as practical as possible yet in accord with legally accepted guidelines. If qualified personnel within the Mission or its board are not available to establish this, outside qualified help should be retained. Structurally, the most effective arrangement seems to be that which involves a full time Agency Bookkeeper who, along with the Agency Executive, Board Treasurer, are the day to day overseers of operational needs. Checks issued by the Agency should require any two of three signatures authorized by the board. Usually the three involved are the Executive, the Board President and the Board Treasurer. The budget should be drawn up each year by the Administrator, who has first counselled with department heads and has checked out all possible areas of developing new or strengthening old sources of operational help. A meeting is then in order with the Agency Budget Committee which in most instances functions best when numbering about five. It is not necessary for the committee members to be members of the Board. In fact, building for the future in terms of Board membership, committee chairmanships, etc. can well begin at the Budget Committee level. It's a good place to "get in on the ground floor" of agency operation.

Further, from the practical standpoint, a budget drawn up by "category" with sub topic itemization, affords the administrator the opportunity of functioning much more freely than is the case where this type of set-up does not exist. For example, let's say that under "housing costs" we have a total allocation of $50,000.00 If there is no provision for sub-itemization there is no way one can judge exactly how much "housing costs" are actually amounting to from month to month, (since the item may easily become the "catch-all" for "overage" expenses of other categories.) On the other hand, sub-topic itemization affords two helpful "check and balance" advantages. (1) At any point, an evaluation can be made as to how the item is holding up. If it's not being expended as anticipated, or if it's showing signs of being overexpended. In either case, remedial measures can readily be taken which can maintain the item "in budget". And, more important, the evaluation can lend much assistance in rendering the following years budget estimate, in that item much more realistic. (2) If an item within the category is being overexpended there is no need for adjustment as long as the category itself remains within budget. Only when the category as a whole is threatened should it become a matter of Board or Budget Committee concern. This arrangement permits the administrator the type of flexibility needed to function efficiently from day to day. However, a month to month budget presentation should be made to the board for its approval. And a year end professional audit should be standard procedure, regardless of cost.

Usually raising monies to meet operational needs involves anyone or a combination of the following. Mass media mailing, direct mail, agency sponsored "industrial" programs, "gimmick"-type incentive efforts and the like. Results of these efforts run the gamut of productivity, from very low to unusually high. However, the most consistently productive appears to be the direct mail approach. Hence that method is chosen for elaboration later on. First, let's look at:

MEETING CAPITAL NEEDS

Capital needs should always be considered as far in advance as possible. Also a clear distinction should be made as to what is being considered "capital" and that which in reality might more accurately be classified as operational. Drawing attention to this seeming "incidental" may be viewed by some as a rather capricious way of dealing with what is usually considered a serious matter of agency finance. Not so. For the writer has all too often encountered appalling agency bookkeeping procedures in which there has been literally no distinction made between capital or operational income or expense. Designated gifts for capital improvements have been received, for example, in which monies earmarked by the donor to meet that specific need have been diverted to other "more pressing" needs by the agency. This is simply **not** a justified manipulation! And too often, though an urgent need has thereby been met, a donor's fervor for continued agency support has been sacrificed.

Capital needs may be met in any one of several ways. Usually if all that is needed are minimal funds to "improve" a situation here and there, the matter can be successfully presented through the agency house organ, church appeals or a "select audience" mailing, etc. Thus the meeting of this type of capital need is "project" oriented. A "one shot deal" involving a rifle approach to a specific audience (as compared to the "shotgun" approach, desired in most major public funding efforts.) Major sources for capital funding involves several possibilities, some of which are here described, briefly. **United Funds.** Most united appeal agencies require a member organization to file their intentions to conduct a capital fund drive with the Priorities Committee of the Social Planning Council or other designated unit. After all requests are reviewed by a qualified committee, the participating agencies are notified as to when and under what circumstances their specific appeal can be made. Often, in instances involving capital needs of several agencies providing similar services, a combined drive is recommended. Such efforts are usually successful, though "drawbacks" do exist. (A) Many times the drive is stalled for months or years before "priority" authorization is received. (B) Occasionally the Priorities Committee does not agree that a particular agency's request is justified. (C)

Sometimes in a unified or "combined" effort, the goal desired is not attained. When this occurs there may be arbitrary decisions made in which an agency might not receive the funds needed. Here, two alternatives exist. (1) "Tailor" the project to the monies on hand; (2) postpone the project. Either way, frustration and disappointment reigns! In the writer's experience, capital funding through United Fund auspices is at most second best, though in meeting operational needs, that funding source is both economically sound and dependable. In any case make certain your capital request is submitted properly and that it covers the **Total need.** There's usually **No Revision** possible once the petition has been received.

FOUNDATION APPEALS (Wills, Bequests, Memorials, Etc.)

Here again, the reader should be reminded that, "God is not the author of confusion" and that all things should be done "decently and in order." Observing this admonition "to the letter" we find that the successful foundation appeal involves (A) getting your house in order, (B) fulfilling legal requirements, (C) establishing organizational status, (D) preparing "the case" and (E) knowing the foundation resources.

Getting your house in order can be an exciting learning experience. It involves a statement of agency philosophy, a description of organizational structure and a summary of services rendered. It means establishing on **paper,** who you are, what you are, where you are and above all, **WHY** you are.

Fulfilling legal requirements involves an up-to-date Constitution and By-laws, the confirmation that you are a duly licensed agency, the "proof" that you are a properly constituted body, (Articles of Incorporation), and such other licenses or permits as may be appropriate. (Safety permits, assembly permits, certificates, etc.) And too, are you "operationally sound"? Do you have a legally constituted board, a qualified bookkeeper, an "officially" audited budget? Are your "Minutes" current? Do you have a manual of agency principles, policies and practices? Do you offer a comprehensive insurance program? (Health, Workman's Compensation, Retirement, etc.) What are your "fringe" benefits? These are details vital to effective, efficient and economical operation.

Now then, what's your "Case"? What's the "Meat" of the situation? What story do you have to tell? Your "Case" must be based upon need. Clearly define need(s). Specify the project. What are you asking a specific foundation for? (Monies to supplement the operational budget? capital funds for building expansion? Or, perhaps, a one time only, involvement in support of a specific need.) Your presentation should also describe how you're meeting present needs, how the grant will enhance your capacity to serve even better and if the

project will require future funding. Remember, sell the sizzle, not the steak. Build your case, tell your story,—no "hearts and flowers". No, "Won't you support a worthy cause", no begging. You're either deserving of support or you're not. Don't expect "charity" in the sense that, because you're "in the Lord's work" everyone you contact will be overjoyed to help. They won't. On the other hand, if you've got something worthwhile to sell, most foundations will be concerned and will be happy to "invest" and that's what you want,—an **Investment**, not a "Worthy Cause" gift!

Knowing your foundation is the least glamorous but most important ingredient in a successful foundation appeal. Here, **Communication** is the name of the game. The game is fund raising and fund raising is **Selling!** Selling the facts, yourself, your facility, your services. There's no hard and fast formula, but discipline is a **Must.** Discipline of organization, people and materials, time schedules, etc. And another vital ingredient, though time consuming and often boring, is research. Research by someone who knows foundations, who, what, and where they are, etc. You can't know too much about a foundation. When does its board meet? Is the foundation granting money in your particular subject area? Is your agency "eligible" as far as the foundation's requirements are concerned? Who knows whom? Knowing the "right" people often paves the way to the right contact at the right time. Don't rush the foundation preparation. Persevere. Do the job right. Resources for research include the public library, tax records, annual reports, card indexes and the **Foundation Directory,** an indispensable fund raising tool (see Bibliography). Research completed, you're ready to establish a "priority" foundation list. But remember, make certain you "Tell it like it is". Don't be fuzzy, flowery, or overly fluent.

In summary here are some do's and don'ts of foundation appeals:

DO

Know your institution thoroughly.
Research the foundation thoroughly.
Keep the proposal within the foundation's area of interest.
Keep the proposal within the foundation's grant-making range.
Type a fresh proposal for each foundation.
Know when the foundation board meets.
Keep the proposal short. (Facts)
Keep the proposal simple. (Facts)
Keep the proposal accurate. (Facts)
State the need clearly. (Facts)
Define the solution succinctly. (Facts)
Indicate the significance of the work.
Include a few supporting documents. (Facts)

Provide a clear detailed budget. (Facts)
Tell the period the foundation's aid is needed.
Use a **short,** summary cover letter.

DON'T

Ask a foundation to consider a new area of interest. (Outside the stated scope.)
Ask for more than a foundation is accustomed to giving.
Use influence to go around the foundation's chain of command.
Use the jargon of a profession or academia (tell it like it is!)
Use currently popular clíches. (Don't try to be clever.)
Write two pages where one will do.
Zerox proposals and send them out broadside. (A real "No No"!)
Make outrageous claims for your project. (Just tell the "Facts", Man!)
Dissimulate in the budget. (Again, tell it like it is!)
Rush it, or give up if turned down.

And finally, it must be remembered that foundation giving is precise. (i.e. a specific need is met.) Often the grant is a one shot proposition and usually it is not designated as a supplement to an operational budget. **However** one must not take for granted that because initially this was the case, that it must ever be so. Through a good public relations follow up effort, keeping the foundation informed, etc., more often than not, a donor can be encouraged to remain "in the picture". In short, don't "hit and run". Hang in there, and keep your fences mended through consistent "communication" with those already proven to be "winners"! You'll be glad you did.

DIRECT MAIL

As mentioned earlier, operationally, most missions known to the writer receive their total budget through this medium. Ironically, though, in too many instances the most popular vehicle of operational appeal, the Mission monthly publication, is the tool most neglected. I.e. attention is not given to proper layout, use of proper language, appearance, etc. Too many organizations just don't seem to realize the importance of producing a first rate publication! Here, topnotch machinery and facilities to do the job, plus qualified personnel to produce it, is essential. If these requirements cannot be met within the agency itself, then it would be wise to budget sufficient monies to get the job done "outside". For it's a waste of time, money and effort to attempt the effort otherwise. Your publication will not be read, and support will not result. One cannot afford to be careless in what is presented for public acceptance. Again, things done **"Decently** and **In Order"** applies here. If it is worth doing, it's worth doing well!

The "ideal" situation is that in which an agency can produce the

entire publication, "on its own", graphically, productively and mechanically. The staffing of a set-up like this can be fairly expensive. But not necessarily, for wherever such an arrangement exists, sufficient "outside" contracts can be obtained, (tract publication, monthly reports, church bulletins, miscellaneous pamphlets, publications, etc.) to more than "support" an agency sponsored "printshop." But whether or not an agency's printing and duplication needs are met internally is an individual decision, of course. However be careful that you are not "penny wise and pound foolish" in deciding for "economy"reasons that "We'll make do with what we've got, our people will understand." They won't.

All of the foregoing is said that the following fact may be more emphatically stated. A direct mail effort efficiently handled, will without any equivocation prove to be the very best operational, public relations and fund raising tool, an agency can devise! Establish your mailing area, research your prospects, set your "machinery" requirements, recruit the expertise for implementation, and you're "right on" in the development of a very necessary and productive venture of faith. One which **WILL** succeed. But again, don't risk bungling the job,—"buy" it if you have to! A **THRIVING** agency **NEEDS** a large "audience." Give your audience a "quality communication". It **DOES** pay!

Remember, direct mail is one way of building for long term "lifetime" support. Example. Boys Town, U.S.A., (Omaha, Neb.) is probably the most successful user anywhere of the direct mail technique, of spelling out a need and raising the funds to meet it. Their "System" has raised millions in a few short years. For help in developing the mechanics of your own direct mail program, consult any commercial direct mail company. They usually are happy to assist and will provide (for a fee) valuable roster "Starters." One suggestion, if you desire to establish and build a direct mail service, **DON'T** make your mailing exclusive to, say, a church audience . . . unless, of course, yours is a denominationally sponsored agency. The ultimate value of a "working" mail list, is realized as it reaches out, and challenges a variety of "publics". Don't hide your light under a bushel. You've a story to tell and a justifiable appeal to make,—tell 'em and ask 'em. You'll be appreciated and you'll get results. But remember, again. Tell it like it is,—if you need money, state your case, and ask for it! Here the oft used phrase "Step up, speak up and shut up" sums up what's needed in an effective appeal. And finally, make sure your project is bathed in prayer and that **HE** is lifted up. That's your ministry . . . say so!

OTHER SOLICITATION

As it is true that every staff person is, in his own unique way a public relations representative of the agency, it should follow that he

should be potentially an effective fund raiser for the agency as well. This, of course, presumes that the agency administrative procedures includes consistent in-staff training and orientation so that anyone representing the agency truly knows what he's talking about. No agency administrator should keep a staff member who is not loyal to the agency, not willing to stand up and in the best way he can, speak boldly for the ministry, or is one who is willing only to "do the job he is paid for". Every missioner knows that another of the "peculiar" aspects of his job is that just when he thinks he's gotten his job responsibilities worked out, guess what? He's directed to "wear another hat". This however, should not be considered a "cross to bear" but a challenge and a blessing, for it's precisely in this way that a "team" concept of service can be developed. And if mission operation is anything—it's a smoothly operating **TEAM.** It's this, or an entity so weak and ineffective, there's a constant struggle for survival.

Each time a staff person makes a presentation, an "appeal" for financial help should be made. Especially if your agency's sole support is derived from a combination of direct mail and/or organizational presentations. However, your "life blood" is on the line whenever a presentation is made. Make sure only the ablest representatives appear in public, and make certain also there's a unity of presentation. That is,—everyone representing the agency is saying essentially the same thing. Getting the story out is vital, but don't sacrifice continuity. The "public" must see a thriving, compact, unified, organization that knows what it is doing and thus is deserving of support. Appeals in the church participation category are almost exclusively for operational funds, and requests through anyone of the following three methods prove the most productive:

(1) Request that the Mission's needs be placed in the annual budget. Here, the person presenting the Mission's cause, should be prepared if asked to recommend a specific amount. Never be at a loss for an answer. But of course, one must use "on the spot" judgment as to how he "fields" a specific question. And on the whole, just plain common sense will do. What you are after is the best possible participation in the Mission's program by a particular group. Regular "budgeting" for Mission needs annually is by far the most desirable. Strive to attain it!

(2) Suggest that the organization establish a specific day for Mission observation. (Mission church Sunday, a Mission presentation at annual meeting time, etc.) and on these occasions, raise an offering on behalf of the Mission. However, this procedure, to be productive, will of course, require advance publication, promotion, etc., or

(3) Request of each organization that the Mission be invited to make a presentation in which an offering for its work be permitted. The

latter method, is at best the least productive, but it does let the organization know your need for help.

A few agencies are able to afford a rather sophisticated public relations and promotions staff. This is recommended wherever possible, for in the long run it's the most economical way of not only telling the story, but raising funds.

SECTION II

CAPITAL FUND CAMPAIGNING

The challenge of raising capital funds presents for most Missions an immediate paradox. On the one hand, a chronic need prevails for capital funds and on the other hand a marked resistance to accept or seek help in resolving the problem. Most of the resistance stems from a lack of understanding of what is involved, though some is obviously due to what might be termed aversion to "outside" or secular help of any kind. Whatever the hangup, it must be resolved before success can be obtained in any funding effort.

Capital fund raising can be fun! Yes, fun, and though it requires much time, effort and money, done properly it is most rewarding and can be a source of on-going support. First, one must decide which route will be taken. (A) A capital fund foundations appeal, (B) a capital fund bonding appeal, (C) a "united" capital fund appeal (where several agencies providing a similar service or having a parallel need, unite "goals" into a common appeal) or (D) a community-wide all "publics" involved capital fund appeal.

Once the "route decision" is made, a "Modus Operandi" evolves which for the most part is similar whatever the method, though in each case, some unique differences are apparent. The writer's preference (as to route), is the latter—a community-wide "all publics" appeal. This for several practical reasons. (1) It is the most productive though admittedly the most time consuming, the most frustrating and always the most involved. It requires more manpower, greater planning and preparation, much more perseverance and usually, more financial investment. But this method affords an agency its most unique opportunity to make itself known throughout the campaign area! And in the long run, though seemingly expensive, at least in the beginning, the end results can be much more profitable . . . and Lasting than those of any other method. The positive "side" benefits are many fold greater than the actual monies raised. Community-wide manpower involvement, potential board and auxiliary membership, advisory committee possibilities, mailing list buildup, staff and personnel expansion, etc., etc. All of these are vital "ingredients" in any agency's growth.

As for implementation of the approaches mentioned, foundation appeals have already been discussed and bonding efforts, since they

involve specific legal expertise, will not be considered here in any detail. United efforts entail much the same approach as that which will now be discussed under an "all publics" appeal, in which the writer's funding experience, involves a span of 25 years of professional fund raising effort. In those years, three interesting phenomena have been consistently manifested as far as Mission fund raising is concerned. (1) Whatever the goal, 90% of the funds raised, have come from 10% of the prospects solicited. A constant truism that must be considered from the outset in any successful funding effort! (2) Routinely (where professional funding help is involved), the question is raised, "Why won't you raise our funds on a percentage basis," "Why do you charge a 'flat fee' "? and (3) always, but always at some point in the explorative stages of a funding effort, someone will ask, "When is the best time to conduct our capital fund drive? The answer here, has been to ask another question. "Where, on your body, would you like to have a boil?" The point being, that there's no good time to ask anyone for money. There are some times better than others, but no "ideal" time. Anytime the campaign is held there is going to be frustration and hardship. Too often campaigners work themselves into a state of euphoria, feeling that because this is God's work, His ministry, a worthy cause, etc., the money is just going to pour in, probably without even asking! Not so. Just because a particular appeal has just that, appeal, does not mean it will get support. Because several resources of financial help may have the means to "buy" the entire project, does not mean your project is automatically going to receive their support. A successful capital funding effort comes as the result of much prayer, dedicated commitment and long hours of work—plain, common, ordinary, everyday "E-flat" work! Even when professional assistance is retained, one should not presume that the professional expertise is going to, in and of itself, get the job done, as if by magic. There's simply **No Magic** in any type of fund raising.

Here, by the way, is where most organizations go awry in their thinking. Somehow, the very thought of hiring "professionals" brings on spasms of fear and apprehension. Such questions arise as "How will they know about us? What do they know about our need? Suppose they're not 'Christians,' if not, how could they possibly help? And besides they cost too much money!" Obviously, an organization has to mature to the point of being able to handle these questions objectively, if the matter of professional counsel and leadership is to be dealt with at all. Any drive for capital funds in this day and age requires a professional "touch" regardless of auspices. No general public campaign is going to succeed just because its sponsors are "good people," its cause, "worthwhile" or its service, "Christian." A capital fund drive is first and foremost a business operation. Thus no pastor should be call-

ed upon to head a capital fund campaign for his church. Nor a Christian school administrator, for his school. Or a Rescue Mission executive for his mission (even if these individuals are in some way "qualified," outside assistance is still recommended), for a capital fund campaign has to be a full time effort on the part of someone and the professional expertise is usually the logical "full time expert." So don't be penny-wise and pound foolish. Reckon the money well spent that is invested in professional help. At the very least, invest in **consultative** assistance. Then proceed "on your own," if necessary. The assumption is, that if your need is so great that a general appeal is advised, then the need for extraordinary leadership is also required, to get the job done. When one has a minor "scratch" to treat, he may effectively handle it by the personal application of a band aid. But when one has a condition which requires major surgery, he does well not to attempt the job himself. First, one prays and seeks the Father's direction. Then he makes the decision and **TRUSTS** God's undertaking in the matter!

Let's proceed now with the "mechanics" of successful campaigning, assuming the steps referred to earlier have been accomplished. (establishing the need, etc.) The explorative work done, the Agency Executive should:

(A) Schedule a special board meeting and if an Advisory Committee exists, that unit, should also attend. For best results, it is at this crucial meeting that a "Pro" should handle the entire project presentation. The "Presentation" should include all that is involved in the **TOTAL** project, with emphasis on (1) A detailed description of the project, (2) A formal "Activities" schedule, (who will be doing what, when, etc.), (3) A definite time schedule, (4) An organizational chart, (5) A description of manpower needs, (6) An evaluation of potential sources of support, (7) A promotional time schedule, (8) Leadership: recruitment and training schedule, (9) The graphics program and (10) The establishment of goals and a schedule of costs involved in raising the funds.

In retaining professional fund raising counsel, it is best to deal only with those individuals or firms who provide services on a "fee plus" basis. Where percentages are involved, there is possibility of needless stress and strain, misunderstanding, ill feelings and a generally negative climate. No ethical professional service will propose a funding endeavor on a percentage basis. The ethical representative will present a mutually agreed upon contract in which the duties, responsibilities, and obligations of all concerned are covered, along with a fee description, down payment requirement and "costs analysis." This instrument, signed by agency authorized parties and the professional individual or firm, becomes the legal working tool around and through which all involved function . . . "Decently and in

order!"

(B) When all questions are answered the vote to accept the project should be unanimous, for if there's as few as three or four dissenting, caution is recommended, for here lie the seeds of failure! And one more thing. As far as board participation is concerned, it is assumed that when a board member votes for the project he is indicating three things (1) His whole hearted, unrestricted, "Gung Ho" enthusiasm for the effort, (2) His expectation to be called upon as a leader and worker, and (3) His obligation to assume as substantial a financial involvement in the effort as is possible for him to make! Remember, a capital fund effort is no, "Let George do it," affair. Rather, it is a superb challenge to unite and serve! Team work is a **MUST!**

(C) When the way has been cleared for the project to proceed, the selection of the "right" volunteer leadership is vital to the cause. Let it be said at this point, the campaign chairman and the associate or co-chairperson must be top business, industrial or professional leaders in the community. They must be men or women of impeccable character, successful, above reproach, and able to command exceptional respect, response and support, not only from those with whom they work, but the community as well. It would be well, too, if these leaders were genuine believers with an exciting and challenging testimony.

One more vital **MUST.** Before any capital fund effort is conducted on a community-wide basis, **DON'T FAIL** to communicate your intentions and counsel with your local Chamber of Commerce. Get their stamp of approval, and better yet, their support as well. Then file your campaign plan with the Better Business Bureau and launch out to a successful venture!

The following charts have been prepared and used in raising literally millions of dollars for charitable organizations far and wide. They are submitted as a "finis" to the chapter on finance with the hope that they might, over and over again, prove the "key" to success by those led to use them.

CHART I

CAPITAL FUND CAMPAIGN—PROPOSED $525,000.00

TABLE OF ORGANIZATION

PRESIDENT OF THE BOARD _____

MISSION EXECUTIVE _____

CAMPAIGN GENERAL CHAIRMEN

_____ _____

DIVISION CHAIRMEN

SPECIAL GIFTS (Advance) _____

INDUSTRIAL _____

BUSINESS & COMMERCIAL _____

CHURCH PARTICIPATION _____

STANDING COMMITTEES

PUBLICITY & PROMOTION

FINANCE (TREASURER)

AUDIT

HOSTESS (Campaign Meetings, Dinners, Etc.)

RESOURCE ("Prospect" Roster Development)

CAMPAIGN DIRECTOR

_____

CAMPAIGN SECRETARY

_____

CAMPAIGN HEADQUARTERS

_____

CHART II

CAPITAL FUNDS CAMPAIGN—

DATES _____

BOARD OF DIRECTORS
MISSION EXECUTIVE
CAMPAIGN DIRECTOR

GENERAL CHAIRMAN
General Co-Chairman

DIVISION I
(Chairman and Co-Chairman)
Special Advance Gifts
(Professional, Organizational, Mailings, Campaign Personnel, etc.)
450 accounts
Manpower—90 (5 accts. per man)
9 captains—20 men each
GOAL—25%

DIVISION II
(Chairman and Co-Chairman)
INDUSTRIAL
(Large industrial firms employing 100 or more)
150 accounts
Manpower—30 (5 accts. per man)
3 captains—10 men each
GOAL—40%

DIVISION III
(Chairman and Co-Chairman)
BUSINESS AND COMMERCIAL
(Department stores, dairies, small businesses, insurance companies, manufacturing, etc.)
300 accounts
Manpower—60 (5 accts. per man)
6 captains—10 men each
GOAL 30%

DIVISION IV
(Chairman and Co-Chairman)
CHURCH PARTICIPATION
(Churches, Auxiliaries, Church-related organizations, etc.)
100 accounts
Manpower—20 (5 accts. per man)
2 captains—20 men each
GOAL 5%

STANDING COMMITTEES

Audit-Budget & Finance	15
Publicity & Promotion	5
Resource	30
Hostess	25

Accounts	1000
Manpower*	312
Divisions	4

*Top leadership	17
Committees	75
Division Captains	20
Division Workers	200

(30-35% duplication)

CHART III

CAMPAIGN TIME SCHEDULE

NOVEMBER	Presentation to Board Preparation of Statement of Mutual Agreement Preliminary Planning, Research, Fact Gathering Campaign Table of Organization Development of Time Schedule Prepare and Approve "Cost" Budget Recruit Campaign Secretary and Establish Campaign Headquarters (Including Furnishings and Equipment)
DECEMBER	Finalize Specific Time Schedule (Weekly Calendar) and Table of Organization Develop Publicity and Promotion Time Table Begin Recruitment of Top Leadership (General Chairman and Co-Chairman, Division Heads, Committee Leadership, Etc.) Develop Rough Drafts of Training Materials—Major Brochure, Slide Film, Pledge Card Approve Overall Graphics Program (Letterhead, Stationery, News Letters, Etc.) Set Up Speakers Bureau and Establish Speaking Engagements (Churches, Civic Clubs, Etc.) Begin Publicity Develop Prospect List Hold Evaluation Meetings and Establish Goals
JANUARY	Complete Graphics Program (Major Brochure, Slide Film, Pledge Cards, Newsletter, Etc.) Campaign Leadership Appointed Increased Publicity Hold Leadership Training Meetings (Division Heads) Hold "Special Gifts" Luncheon (Kickoff of Advance Gifts Division) Hold Large Firms (Business, Industrial, Commercial) Orientation "Event" (Breakfast, Luncheon, Mission "Open House," Etc.) Complete General Manpower Recruitment (All Divisions) Complete Standing Committee Recruitment and Hold Necessary Orientation Meetings (Budget and Finance, Publicity and Promotions, Hostess) Begin Speakers Bureau Activity Make Foundations Appeal (Family, Organizational, Business, Industrial, Commercial—Where Applicable, in Person or by Mail)

FEBRUARY	Step Up Publicity and Promotions (All Media . . . Radio Spots . . . TV Spots . . . Slide Film Presentations . . . News Stories . . . Editorials) Special Mailings to Individuals, Churches and Former Board Members, Mission Mailing List, Clubs, and Organizations, Etc. Radio and TV Interviews, Other Promotions As May Be Appropriate. Continue Activities of Speakers Bureau Hold Divisional Training and Assignment Sessions Follow Up and Complete Special Gifts, Advance Gifts Solicitation Hold Kickoff Evening Banquet or Other, As May Be Desired, for Board Members, All Campaign Personnel and "Special" Individuals.
MARCH	Peak Publicity and Promotion Peak Activity of Speakers Bureau General Solicitation Under Way Hold Report Meetings (3 and 4) Hold Victory Meeting (Luncheon, Dinner . . . ? Schedule Follow-Up Procedures (Mailing, Personal Contacts, Etc.) Prepare Final Report

CHART IV

CAMPAIGN MEETING SCHEDULE

DAY	MONTH	DATE	
			SPECIAL GIFTS DIVISION—TRAINING SESSION AND KICKOFF INDUSTRIAL DIVISION—TRAINING SESSION AND KICKOFF BUSINESS & COMMERCIAL—TRAINING SESSION AND KICKOFF CHURCH PARTICIPATION—TRAINING SESSION AND KICKOFF
			SPECIAL GIFTS DIVISION —FIRST REPORT MEETING
			PUBLIC KICKOFF BANQUET—7:00 P.M.
			MARCH FIRST GENERAL REPORT MEETING SECOND GENERAL REPORT MEETING THIRD GENERAL REPORT MEETING
NOTE (1)			AS "SPECIAL" MEETINGS ARE SCHEDULED THEY WILL BE PRESENTED AS NOTICES IN WEEKLY NEWSLETTERS.
			READ YOUR WEEKLY NEWSLETTER!
NOTE (2)			CAMPAIGN LEADERSHIP PRAYER MEETINGS ONE DAY EACH WEEK, AT 6:30 A.M. TEAM CAPTAINS AND ALL WORKERS ARE INVITED TO ATTEND.

CHART V

DIVISIONAL INCOME POTENTIAL (3 YEAR PLEDGES)

I. SPECIAL (Advance Gifts)		
A. CAMPAIGN ORGANIZATION		
(1) Board and Staff		$25,000.00
(2) Campaign Leaders & Workers		67,000.00
B. SPECIAL MAILING		36,000.00
C. INDIVIDUAL GIFTS (Memorials, Etc.)		60,000.00
	TOTAL	$188,000.00
II. INDUSTRIAL		170,000.00
III. COMMERCIAL		75,000.00
IV. CHURCH PARTICIPATION		80,000.00

SUMMARY

SPECIAL GIFTS		$188,000.00
INDUSTRIAL		175,000.00
COMMERCIAL		75,000.00
CHURCH		87,000.00
	TOTAL	$525,000.00

CHART VI

IDEAS ON SOLICITATION

REMEMBER:

What you say—How you say it—What you GIVE—and HOW you GIVE it—will determine the outcome of this, the most vital venture in the history of the Mission.

SUCCESS IS UP TO YOU!

There are RIGHT ways and WRONG ways to produce a challenging, pace-setting contribution in support of the MISSION CAPITAL FUNDS CAMPAIGN. The RIGHT way is just as easy, more interesting—and GETS RESULTS. **Let's use the RIGHT way.**

YOU are your "first and BEST prospect! SELL yourself. Subscribe generously, and make your gift a 'pace-setter;' only then will you succeed with others. Avoid the embarrassment of a prospect asking "have **you** made **your** contribution?"

ABOUT SOLICITATION:

Study your prospect. Know something of his interests and attitudes. Make up your mind that many prospects will require a minimum of TWO calls (perhaps more), if high-level giving is to be attained. Make your calls early—don't "put off" calling on prospects. Procrastination is your biggest enemy in preventing you from attaining real success.

KNOW THE FACTS:

Study your campaign materials. Be able to answer WITHOUT HESITATION any question your prospect may ask. Your folder materials are specifically prepared for YOUR use as you present the case to your prospect. What your prospect knows about The Mission and its needs will come from **YOU.** So be an informed and knowledgeable representative!

Go first to the prospects you know will give generously. Both you and your campaign need a good start. **GET IT! PLAN YOUR INTERVIEWS.** Arrange to see your prospects under favorable circumstances. Avoid seeing them when they are not free to give you a hearing in which their FULL and UNINTERRUPTED attention can be attained.

Be pleasing and confident in your approach and see your prospect personally. Don't write or phone except to establish a hearing of your case—then call in PERSON. Let your prospect feel that both you and they are part of an undertaking which WILL SUCCEED. To just "see" a prospect is not enough. The vital program of the Mission is at stake. You must inform, inspire, and create in each prospect a desire to do his VERY BEST in support of this needed and worthwhile community and area wide effort.

Work in pairs, where possible. Two people are five times as effective as one working alone. By working in pairs, you illustrate the importance of the campaign, impress your prospects and make THEM—not you—IMPORTANT to the campaign effort and its success. WORK IN PAIRS . . . you'll be glad you did!

WHEN PRESENTING YOUR CASE . . . present the necessary facts quickly and seriously. Avoid small talk. You may have a brief 15 minutes, or half hour to get the job done. Talk about the MISSION'S unique aspects, the need for such a project, the fact that this complex of buildings is already a "MODEL" for the total care and treatment of alcoholics and others in trouble throughout the country. Indicate the services are not only available to citizens of their city but all surrounding communities—even states. Describe the facility needs, use your campaign materials freely, answer questions as they arise, and in general, be the most informed person on the subject of what this project is all about, what it is designed to do, and how your prospect can play a role in bringing the project into being.

Let your prospect enter in with comments and questions. Use your major brochure and folder insert materials wherever appropriate. NEVER ARGUE: TRY TO AGREE. An argument won usually means a contribution lost! Remember, we're using this opportunity to WITNESS FOR THE LORD. A strong witness will bring VICTORY . . . both in effective spiritual influence, which is of major importance, and in dollars as well.

> If your prospect asks, **"What am I expected to give?"** or **"What have you got me down for?"** point out that a group of 25 or 30 community leaders representing business, industry, commerce and the professions, etc. considered each prospect and "appraised" their potential of giving to this particular project if properly motivated. An average of those 25-30 who "estimated" potential giving indicates that for you (prospect's name) has been suggested at ($). The prospect should then be informed that this method resulted

in our being able to come up with an intelligent goal arrived at in as scientific a manner as possible. In this way, the goal of $525,000.00 could be realistically attained from individuals, business, industry, and the full cooperation of an inspired, properly motivated constituency.

Point out that prospective donors were selected because of THEIR DEMONSTRATED CONCERN FOR COMMUNITY-WIDE WELFARE SERVICES . . . THEIR RECOGNIZED HUMANITARIAN INTERESTS . . . AND THEIR KNOWN ABILITY AND WILLINGNESS TO SUPPORT **WORTHWHILE** COMMUNITY WELFARE PROJECTS.

GETTING THE SUBSCRIPTION:

Follow instructions for recording subscriptions. Make sure pledge card is made out properly. Don't rush: be thorough . . . and if your prospect wishes to "think it over," DO **NOT** LEAVE THE PLEDGE CARD! Suggest a callback and set a definite appointment for that purpose.

Stress Tax Deduction Aspect. And especially the advantage of pledging over a three-year period.

FINALLY:

Only your RIGHT beginning can assure VICTORY. **You** are the Mission's MESSENGER. Your prospect will look to you for guidance. Make every subscription a PERSONAL CHALLENGE. But, **before you start,** look to the Lord in prayer; there the Victory lies. To Him be the Glory. Honor Him and He will honor **you!**

CHAPTER SEVEN

PHYSICAL PROPERTIES

Clifton E. Gregory

After a tour of the facilities of a rescue mission in Ohio, one of the ladies who took the tour wrote: " . . . Our people are still talking about the many items of interest they learned about your mission during the tour, but the thing that both surprised and impressed them most was the spotless interior of the building. **The image they had built up in their minds was in stark contrast to what they actually saw.**" The church from which that group came put the mission in their missionary budget. This incident has been repeated, with variations, many times in many rescue missions. Unfortunately, there have also been instances in which the reaction to a visit to a mission has been negative, with the mission being dropped from, or never included in, the budget.

It is of basic importance to have a sound spiritual program, with dedicated staff and volunteers to reach out in the power of God in Christ to salvage men, women and children of our Skid Rows and Ghettos for God and society. But it also has become increasingly important to have buildings and other facilities that impress both clients and supporters of the rescue mission. Our witness can be considered good or bad by many, if not most, of these as they judge the image projected by our physical properties. Therefore, we are considering in this chapter the matter of PHYSICAL PROPERTIES as an integral part of our ministries, and not just as brick and mortar and partitions and equipment, etc. We will treat the subject under the headings of LOCATION, DESIGN and MAINTENANCE.

LOCATION

The question of where a rescue mission should be located may seem of little or no interest to those mission Boards and executives who are operating in facilities which have been established in present locations for many years, are under no pressures to move, and many of

which are free of debt on the properties. Why even consider a move under these conditions? Let us look back in time for the possible answer to this question, to the experiences of some missions which were in this same position EXCEPT that they were forced to move because of the Urban Renewal programs which utilized the areas in which these missions had been located. In a majority of these instances the testimony of the mission executive has been that they should have moved long before being forced, as they are now in better locations, have better facilities, and a much more effective outreach. They confess that they had stayed as long as possible in the old facilities because it was more comfortable to do so than to enlarge their vision and make a move.

We are very much aware that a great many missions, which have been in their present locations a long time, are strategically located and would be foolish to move. We are only advocating that mission Boards and executives take a good look at their situations to make sure they fall in this category.

Of course, those missions which must move because of urban renewal or any other reason, and missions being newly established, should be vitally interested in what constitutes a good location for a rescue mission.

The very first consideration is to choose an area that is accessible to the prospective clients. Some would say, "That's easy. Get right in the heart of Skid Row." But it isn't as simple as that. Some missions have other ministries beside their outreach to the "man on the street," and the accessibility of the mission to those involved in these programs must also be considered. Even the uniquely Skid Row mission must consider that the needed financial support might be greater if the mission is located where it is accessible to the contributors who would like to see where their money is going and how it is being used. So perhaps an area or end of Skid Row would serve best as a location for the mission. Also, in some cities the urban programs have made it difficult to identify a street or area as Skid Row, and it can be as difficult to determine the best location for the mission. It is imperative to seek Divine guidance in every instance and then to proceed to seek the right place in the confidence of God revealing His choice of area. Being in "the right place at the right time" is a vital part of every rescue mission ministry.

When the most strategic area has been determined it is important to check out the zoning regulations to be sure a rescue mission facility will conform to the present restrictions or whether these regulations can be changed to permit the mission to be located in the area. There have been experiences known that were both expensive and embarrassing because zoning regulations were not considered in the

planning.

When zoning has been cleared a specific site is to be chosen. There are two basic objects for this search. One, an existing building(s) which can be renovated for mission purposes; Two, open land on which to build the desired facilities. It is obvious that the "open land and building" option is the ideal alternative from the standpoint of having everything "just the way you want it" except for the fact that the cost may prove to be prohibitive. Many missions have found it to be more practical to seek an existing building with sufficient space and remodel or renovate to suit their purposes. In either case a prime consideration would be the availability of parking space for the convenience of staff, volunteers and visitors, again harking back to the matter of accessibility.

DESIGN

When the strategic location has been determined the next question to be answered and implemented is, "What kind of facilities will provide the best rescue mission service to the community, and serve effectively to the winning and strengthening of souls for Christ?" Actually, the answer will vary in many respects according to the peculiar needs of the communities. There are, however, certain constants which can be dealt with herein to be of help to all missions, whether already established in facilities to be renovated, or planning to build from scratch, or buying existing facilities for renovating.

The basic designer should be the executive head of the mission. He may, and probably should, get suggestions from staff members, but he should know what he wants and how he wants it when commissioning the architect, or whoever would be drawing the plans. The architect will also make suggestions, usually of a technical nature, but should be definitely instructed to follow the general plan submitted by the executive head of the mission. One instance is known where the architect was a Board member of the mission and was asked by the Board to draw the plans. The executive director of the mission expected the architect to consult him about what was wanted, got the information together and waited for the architect to ask him for it. After a considerable period of time he had not been consulted but, realizing that the architect was a busy man, decided to wait longer. Imagine his surprise when the architect walked into his office one day and laid a completed plan on his desk! The architect, as a Board member, had some ideas of his own as to what an ideal mission facility should be like and had proceeded to draw up the plans on that basis. However, as good as some of his ideas were, they were not all practical and many changes had to be made. This became a very difficult procedure, as the reason for each change had to be carefully explained so that it did

not appear to be a reflection on the intelligence of the architect. Also, the fact that the Board commissioned the architect directly gave him the impression that he had complete authority to proceed on his own. It was an unpleasant situation which could have been avoided by the Board giving the executive director primary responsibility for the basic planning and requesting the architect Board member to work with him so that the finished plans would incorporate the best ideas of both. If an outside man is to be commissioned as architect the executive director should be given the authority to engage him, with Board approval, so that the architect will know with whom he will be consulting on the plans. And don't think that the incident cited is extraordinary and wouldn't happen again. Architects are proud of their originality in drawing plans and love to be left on their own to come up with innovative ideas.

Now that the executive head of the mission has the responsibility for basic design, how should he go about coming up with the best? For all missions, the "flow" is important. To illustrate, a mission which deals with transient men will have a reception area, registration desk, chapel, dining area, washroom facilities, dormitory, fumigating room, etc., etc. These facilities need to be so arranged in the building(s) that the sequence of movement from one to another will be logical in respect to the mission's plan for handling these men, and will involve as little retracing of steps as possible. That is, the men will "flow" through these areas in a logical manner. The same principle needs to be followed for each type of ministry the mission may have (youth, family, etc.). This again fits in with the idea of having visitors come to the mission, as in showing them through the mission this "flow" can be followed. It is amazing how impressed people can be with this evidence of efficiency.

The size of the areas should anticipate future needs. It is much less expensive to make facilities larger at the time of building or renovation than to build only for current needs and have to expand later on. It is also nice to have some "elbow room" to work in. Plenty of space also means less chance of cluttering up the place, a fact which would make the fire department happy.

This brings us to the matter of building codes and fire prevention and a related topic, insurance. All requirements of the local building and fire departments should be met, even though many of them may not have been enforced with the previous owners of a building being renovated. Each requirement is considered necessary to have the ultimate in safety. The Lord's people and houses should have the best, to His glory. Go all the way, without quibbling, including the installation of a sprinkling system. These are expensive, but most often those purchasing a building for renovation can get one with a sprinkling system already installed, which should be an important factor to con-

sider when selecting the building(s) on which to bid.

Insurance coverage can be quite expensive, but can be made less so by adhering to the codes of the building and fire departments of the city. Proper maintenance is also an important factor here, a subject which will be considered later. Insurance coverage should protect against losses due to fire, vandalism, so-called acts of God, liabilities for property and personal damage, and any other risk which may seem pertinent to be covered. Policies should be carried on vehicles, too, as these are a part of the physical property of most missions. It may seem redundant to even mention such self-evident details, but it has been noted that some Christians are not sure that insurance is in the will of God. With regard to personal property this is certainly a personal matter, but mission property is in a real sense a public trust and every measure possible should be taken to protect it.

We have now dealt with the importance of strategic location, and of facilities designed to afford the greatest implementation of the Christian service and Gospel ministry of a rescue mission. Once established, with conditions as ideal as they can be made with God-led planning, the facilities need to be a continuing asset to the Christian testimony of rescue missions, and this calls for maintenance that will honor the Lord.

MAINTENANCE

Maintenance is basically the task of keeping all equipment working well, and keeping everything looking good. It was maintenance of the highest order that caused the letter to be written which was cited in the first paragraph of this chapter. The place of the mission in the minds of the community will rise or fall to a great extent with the cleanliness or lack of it in the mission property.

Actually, the very nature of rescue mission ministry (except in the few instances where there is no ministry to men) reduces the financial expense of maintenance to a very great degree. One of the best things we can do for the man on the street, perhaps next in importance to sharing the Good News of the salvation and victory possible in Christ, is to give him something to do which will give him a sense of accomplishment. This is the primary purpose of some missions in establishing industrial programs. Such missions naturally make their maintenance work a part of the tasks to which their men are assigned. But even those missions not having an industrial division can assign the men in their "program," whatever that may be, to maintenance tasks in return for room and board and perhaps a modest gratuity. This is helpful in the "rehabilitation" of the men, and enables the mission to carry on a high quality maintenance program.

Many of the men who come to rescue missions are skilled as

mechanics, painters, roofers, etc., and many are handy-men. What they don't know they can learn, and the knowledge gained can stand them in good stead if, through the grace of God and the program of the mission, they get off the "street" and back into the mainstream of society. A mission is not exploiting the men when they are assigned to maintenance tasks. There is therefore no excuse for any mission to have dirty facilities or even poorly functioning equipment. There does need to be good supervision of the maintenance tasks to be performed, and this should be considered in the makeup of the supervisory staff.

We have dealt in some detail with buildings and have referred only briefly to equipment needed for a rescue mission facility. There is no way in which an article like this can get into specifics on **what** equipment a mission needs, for the types and functions of missions are so varied. What can be said is to advise that it is not always most economical to get old and/or cheap equipment, nor does such a course really impress the contributing friends that their contributions are being used as wisely as possible. The old philosophy, that all money spent on making a church attractive and its equipment efficient is a waste, has been debunked by most Christians for a long time now, and most of them look for attractiveness and efficiency in the missionary outreaches of their churches. The rescue mission is one of these, and needs to be the kind of facility that its supporters can be proud of. The experience of one of the missions years ago illustrates this.

The mission referred to had a change of executive directors because of the illness of the one being succeeded. A project had been started to buy a new grand piano to replace the old upright piano which had been in the chapel for too long, as the people who played it always expressed it. Over half of the money needed had been raised and kept in a special fund which the new executive director discovered as he came on the scene. To keep faith with the people who had already given for this purpose, the new man carried on the same plan which had been instituted and in due time had the necessary amount raised to purchase the grand piano. Reporting this to the Board he ran into an expression of feeling that perhaps this was too pretentious a move for a rescue mission, people might not understand, and perhaps it would be better to purchase a later model secondhand upright piano and use the balance of the money for operations, rather than give an impression of affluence to the contributing friends. The new executive director argued that he had presumed the project had the approval of the Board when it was started and that the money raised had been solicited for this purpose by both him and his predecessor, that therefore they were ethically bound to carry through to buy a grand piano. The Board

had to agree with this, and approval to proceed with the purchase was given. The immediate result was that people in the church groups conducting the evening chapel services were saying, in effect, "How wonderful to have this fine piano. We were wondering when you would get rid of that old relic. Is it all paid for? If not, we'll be glad to share in the cost." Etc., etc.

This made such an impression on the Board of that mission that they began to look for other ways in which to improve the image of the chapel, so the platform was carpeted, attractive pulpit chairs were obtained, the walls were painted a light cheerful color, etc., and the response was so favorable that it was reflected in increased financial support as well as remarks. Today, that mission is one of the most attractive and well equipped in the country, and it is completely supported by contributions.

The important thing, however, is to keep our rescue missions clean. There are many people who firmly believe that "cleanliness is next to Godliness" and the last place in the world they would think of supporting would be a dirty mission. They might even feel they could not pray for such a place. And there is reason to believe that this class of persons far outnumber those to whom "it doesn't make any difference as long as the Gospel is being preached." It is believed that clean missions have a more effective Gospel ministry than dirty ones.

Many missions have found that the best way to have clean attractive facilities is to have a woman, or a committee of women (from the Women's Auxiliary if the mission has one), in charge of determining what needs to be done for this purpose. This gives it "the woman's touch" which I believe most of us have learned to respect. Few men have the instincts for cleanliness and attractiveness that most women have, and it can be of great benefit to recognize this and utilize the fact for our missions. Naturally, the women will not be doing the work, to which the men of the mission would be assigned as mentioned earlier, but the women act in an advisory capacity. However, very often the women will go further and make drapes and other items to enhance the image of the mission. As one mission executive said, "If the women are involved, your mission will pass any inspection, or else."

SUMMARY

To sum up this chapter on PHYSICAL PROPERTIES, it is believed that any mission located strategically to reach the greatest number possible for Christ, having in that location a building(s) and equipment which lend themselves to sufficient and efficient service to both clients and supporters, and which is kept clean and as attractive as possible, will have a greater and more blessed ministry than would be true if these factors are neglected. We have necessarily dealt with principles

rather than specifics, and trust that these can be "built upon" in local situations to the establishment of many outposts which are pleasing to God and man, and which will be used for the salvation and dedication of many souls through Christ.

> God told Moses, " . . . And let them make Me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Exodus 25:8, 9.

CHAPTER EIGHT

PROGRAMMING WITH A PURPOSE

The work of Rescue is one of the most varied, but also the most inclusive phases of the Christian ministry. There are so many facets that it is not possible to cover them all, nor is it practical to go into much detail in presenting those selected for this book.

The challenge of ministering to the least, the last, the lost is met by creating services with a specific purpose—that of meeting the needs of a distinctive group within a particular community. This is "programming with a purpose."

It is suggested that readers, interested in any of the programs outlined, contact either the writer of that section or the International Office of the I.U.G.M. for information.

Like all others who have graciously contributed material, the writers of these sections are specialists in the areas covered.

THE GOSPEL SERVICE:

In his book THE RESCUE MISSION MANUAL, the late Dr. W. E. Paul, a Past President of the I.U.G.M., wrote "THE HEART OF THE RESCUE MISSION IS THE GOSPEL SERVICE."

Just as the heart must beat in order to pump blood through the various parts of the body so that the individual may live, the Gospel Service, the heart of the Rescue Mission, should beat and throb with the message of the redemptive work of The Lord Jesus Christ. This must be a Bible Message, for nowhere else is found the story of Christ, Saviour, Lord and King.

The goal of the I.U.G.M. is that every Rescue Mission has a Gospel Service every night. Now this is not always feasible; sometimes circumstances are such that a different arrangement is necessary; some Missions have worked out plans whereby the Gospel is preached in other ways than the regular evening worship service. But on the whole the Nightly Gospel Service is maintained in the majority of Missions.

Many Missions have a noonday service, some the year round, others during special seasons. This type of service is good where there is a need. Again local situations, types of work, area and so on must govern. One advantage in the noon service is that many speakers are available who might not be for the evenings. One can use a great many different ministers each year for noon day meetings. This is a great help from a public relations standpoint. More important, the audience hears outstanding preachers and the ministers themselves are richly blessed.

The Gospel Service must never be taken lightly. Occasionally groups will do this. Fortunately this is rare. There may be people in the audience who are hearing the Gospel for the first time; it is very possible someone is hearing it for the last time! Groups should attend the Mission well prepared, in a spirit of prayer, humbly dedicated to presenting The Lord Jesus Christ in all His beauty and holiness.

Because of this, groups need to be selected carefully. Just because a group asks for a night at the Mission is no reason why this should be granted. A thorough investigation by the Executive is in order. The following questions need to be answered:

1. Is the group from a church, a church that is spiritual?
2. Will the Pastor be responsible for the service? If not, will a responsible, well trained lay person take over?
3. Are there resources in music, speakers and so forth available?
4. Do members of the group understand what is required of them?
5. Are there "extremists"—of either side in the group?
6. Are there people who will criticize their own church, pastor, or other faiths?
7. Are the members thoroughly Christian and will they accept this responsibility seriously?

Having assured himself of the facts, the Executive should then meet with the group leader and some of the members; take them through the Mission; explain the program and go over the procedure of the evening service. This must be understood before the group takes over. The individuals need to know they are guests of the Mission and are to conduct themselves accordingly. It is well to have suggestions available in printed form for groups. No doubt, there are those who do not take kindly to this. Once in a while people who conduct services once or twice a month feel they have all the answers and should be allowed to do anything they desire in the Mission. The majority of these are well meaning persons who have the idea the entire program is in the one service. It is well that such persons be educated to the total program and given a picture of the entire operation. Mission personnel have the right to the kind of cooperation and consideration from these

Christians as they would expect from Mission people conducting services in their church.

PRINTED SUGGESTIONS FOR CONDUCTING SERVICES

These need to be adjusted to meet local situations, but are general principles which will prove helpful to the groups.

1. Remember, you are representing The Lord Jesus Christ before an audience, some of whom may be hearing the Gospel for the first time.
2. If a group fails to show for the assignment a tremendous burden is thrown on workers who must organize a service at the last minute.
3. When a group is late it puts a strain on workers and audience and creates tension which is difficult to overcome. Therefore please plan on being at the Mission at least 15 minutes ahead of time to make final plans and have time for prayer.
4. Prepare your program ahead of time. If possible have it written out with copies for those participating.
5. At all times, maintain a dignity in Christ.
6. The Song Leader should be just that—a song leader.
7. Do not get familiar with those attending the service. Do not try to use the language of "the street." Allow time for testimonies. Keep testimonies short and to the point.

THE INVITATION

The bringing of people to Christ is the WORK OF THE HOLY SPIRIT. He is the One who brings conviction. Therefore, keep invitations short, low keyed and always give The Spirit time to work. It is not necessary for the leader to keep up a barrage of words! Let The Spirit work!

When men, women, boys or girls come forward keep in mind that, on the whole, they are tired, confused, disheartened. Do not give them a course in theology or resumé of the Book of Daniel! Lead them with love and compassion to key verses in The Word, encourage them to repent, confess and accept Christ as Saviour. This is ample for the time being. Urge them to see one of the workers the following morning. If possible introduce them to one of the Staff.

Let the workers handle all requests for assistance! They know what is available. Don't make promises to the converts other than the assurance of your interest and prayers.

STUDYING THE WORD OF GOD

BIBLE CLASSES FOR ADULTS

In setting up Bible Classes in Missions always keep in mind that these are usually sensitive people. Many of them have difficulty ad-

justing to life; to most, their problems appear insurmountable. Therefore great care must be exercised in any program of teaching. Never, under any circumstances, should the teacher or anyone in the class make light of an answer that may be given, a comment made or a question asked by any of the group.

When possible, the class should be taught by the Executive, his wife or one of his top aids. Such persons know the group, the problems and are best suited to teach. In this way, the one doing the teaching is familiar with the needs, current situation, mental and spiritual capacity of the hearers.

This is no reflection on lay persons or ministers who may be quite capable of teaching, but experience shows that Mission clients respond best to those who are with them daily and in whom they have already developed confidence.

Lesson leaflets and study books have a place but whenever possible use the Bible in adult groups. Utilize these other aids of course, but let each member of the class sit holding an open Bible. For those who do not own one, Bibles should be readily available for each individual present. These should have clear, easy to read print. In the case of new Christians be sure to help them find the passage under discussion, either by a marker or giving the page number if possible.

If individuals are to be asked to read sections, references to page should be either written on slips of paper and handed out or the teacher gives out the reference and page number before the class begins. Encourage all to take part in reading The Word either individually or in unison.

Controversial passages should be avoided. The Scripture selected ought to be practical, easily read, understandable and above all demonstrate the Love of God and the Power of Christ to save and to keep. New Christians are anxious to learn more of The Word so they can "Grow in grace and in the knowledge of our Lord and Saviour." This is the purpose of Bible Teaching.

It is well that any series of lessons on a particular subject or passage ordinarily be kept short. In most Missions the audience changes frequently—so it may be difficult for newcomers to catch up. For young Christians a long series is hard to follow. However, here is one reason why the Executive should teach—he is aware of such changes and can adjust accordingly.

The teaching should be largely expository and great care used in preparation. If possible lessons ought to be prepared in outline form, mimeographed and copies provided each student. Be sure to keep to the subject, encourage questions and participation by members of the group. The leader should have questions ready to stimulate discussion but, remembering what has been stated already, never criticize an

answer or question. Do not say "That is wrong." It is far better to put it "Maybe you didn't understand the question. Let me reword it for you." You may have to do this several times, but keep at it till you get the proper answer.

Realize that many things taken for granted by the teacher are a mystery to the class. Encourage students to break in at any time provided the questions are relative to the discussion. Do not allow questions to go unanswered. Never try to guess or bluff. If the leader cannot give an answer it is best to say "I'll look that up and give you the answer next time."

Each class opens and closes with prayer. The teacher remembers what Jesus said in John 16:13 "When He, The Spirit of Truth is come He will guide you into all truth." The Holy Spirit must be given His rightful place in the presentation of The Word. The leader is ever mindful of the ultimate goal—the glorifying of The Lord Jesus Christ. This is through understanding and application of the truth of The Scriptures which enables men and women, boys and girls to live lives worthy of the name Christian.

BIBLE TEACHING FOR CHILDREN

The importance of The Word of God to children cannot be over-emphasized. "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Here in a nutshell is stated the value of getting The Word into young hearts. Children grasp and understand the Scriptures, often more intelligently than most adults think they can. In dealing with the youngsters who attend the Mission take it for granted that they come, in the majority of cases, from homes which are not Christian and that there is a lack of any type of Bible instruction. In some instances one finds a background of distinct opposition to anything spiritual. Therefore it is vital to deal with these children in a diplomatic and intelligent manner. Lessons need to be geared to the age group after careful study and evaluation of the particular background and mental capacity of those taking part. Memory work is of great significance—be sure to keep passages short and of the type that makes sense to these young minds.

It is amazing what may happen when a child knows Scripture verses. One Sunday noon, in the city of Chicago, a man came home after a night of drunken debauchery and sat at the kitchen table holding his head in his hands. His seven year old son came to him and said "Daddy, I learned a verse in Sunday School today." The father roused himself enough to ask "What?" The boy repeated the verse "Behold the Lamb of God that taketh away the sin of the world." The Holy Spirit used those few words to penetrate that besotten mind and

bring conviction. The man began to sober up and took his son on his lap and asked him to say the words once more. The youngster did so; The Holy Spirit with great power drove that father to his knees in the bedroom where he cried out for mercy, confessed his sin and accepted The Lamb of God. This man died at the age of 82. For nearly fifty years he witnessed to the saving and keeping power of Christ, always giving credit to a seven year old who was used of The Holy Spirit as the means by which a drunken father heard The Word of God.

Use of object lessons, flannelgraphs, choruses, handicraft and contests are all important adjuncts of the Bible School program of the Rescue Mission.

Teachers need to be carefully selected and trained in teaching the particular age to which they are assigned. Above all, they must love the children for this is often missing in the lives of these little ones. Never patronize for, like the men and women of the Mission, these too are sensitive, easily hurt, quick to spot any semblance of insincerity on the part of the teacher. One of the most difficult tasks faced by the Executive is securing dedicated and adequately trained personnel to carry on this most important part of the mission program.

In all phases of Children's work the Bible is essential. This is one of the major differences between the secular and Christian approach. In classes, clubs, handicraft groups, vacation Bible school, day nurseries, summer camps, in fact in every activity for children The Word must be pre-eminent.

BIBLE TEACHING FOR YOUNG PEOPLE

Everything said thus far applies to Bible teaching for young people. One of the greatest tragedies of many efforts to deal with young people is emphasis on program—it doesn't make any difference what kind of program, just have something, anything for them to occupy the mind! Even in Rescue Missions this can be a danger—to "soft pedal" the Gospel in order to attract youth. Diplomacy, tact, love, discretion are all important, but never allow these things to encourage us to forget the primary objective of the work—to win men, women, boys and girls to The Lord Jesus Christ. The Word says, "Thy Word have I hid in mine heart that I might not sin against Thee." (Psalm 119:11) Note it is "Thy Word"—the blessed Word of God—"Have I hid in my heart to keep me from sin and enable me to live the right kind of life!"

Let us put first things first and keep everything in the right order. The Word of God is still "Powerful and sharper than any two edged sword rightly dividing the Word of truth." It will do great things when given its rightful place in dealing with young men and women.

SUMMARY

Any successful effort to rebuild broken lives must include three

facets: mind, body, soul, for this is the make-up of man. Ignore any one of the three and the work is incomplete. Submerge one or more to a secondary place and trouble results. All three are vital. Jesus had a message and a ministry. These cannot be separated; they are linked together. The Saviour dealt with the whole man, revitalizing body, restoring the mind, healing and rebuilding the soul. He believed in the complete regeneration of the whole being.

Thus in the work of Rescue Missions, Bible teaching must be an integral part of the program in order that men, women, boys and girls might come to know Jesus Christ in all His fulness and be completely regenerated in mind, body and soul, through His marvellous grace.

Romans 10:13-7 sets this forth for us: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and **hearing by the word of God!**"

PERSONAL EVANGELISM

Jerry McAuley, founder of the modern Rescue Mission, once referred to the time "When your soul is just on fire longing to get at every wretch and bring him into the fold." This is the great need of every Rescue Mission worker!

Is our soul on fire with a spiritual passion for the lost? Are we so inflamed with the love of Christ that all else fades into insignificance? Or have we become "so professional" that methods, techniques, records become more important than the simple yet beautiful message "Jesus Saves?"

In his book "Basic New Testament Evangelism" Dr. Faris D. Whitesell says, "Evangelism is a passion, a proclamation, a program and a practice."

We need a **spiritual passion** for the least, the last, the lost; a desire to **proclaim** the glorious Gospel of Christ; a **program** to enable us to carry out these objectives; the day by day **practice** of living our witness before others.

Every member of the Mission staff should be a Personal Evangelist. These will not all work in the same way nor will their efforts be in similar areas but all must be alert to win others to Christ. Years ago, one Mission had a large staff, one person having "charge" of the entire spiritual program. Other staff members, feeling this was "his job"

took no interest in this "department." You see, that was what the spiritual work became—a separate department operating, in the minds of staff, independently of the rest of the work. Such a situation is a travesty on the work and injures the entire program.

The Mission Executive, in selecting Staff, must be very careful to choose men and women who are deeply concerned about the lost. For example: the securing of qualified Social Workers to serve in Missions is of great importance. But the criterion must always be "Can this person lead someone to Christ?" Staff members, volunteers, members of Boards, converts should all be trained in this vital work. Every Mission should have classes to provide adequate training in the field of Personal Evangelism.

THE PERSONAL EVANGELIST

The Personal Evangelist must have certain characteristics. He must be absolutely sure of his own salvation. Only as one has experienced the cleansing power of The Lord Jesus Christ and known the joy of the new birth can he/she transmit this to others. There must be a sincere desire to see souls saved.

The one who is to be an effective soul winner must expect results. God promised that "My Word shall not return unto Me void." In dealing with the unsaved, one must be confident—in The Holy Spirit— that decisions will be made.

It is essential that the Personal Evangelist has a knowledge of the Word of God and the plan of salvation. This must be experimental and not just theoretical. The leaders of the Sanhedrin could not argue with the blind man when he said, "This one thing I know." Here is the theme of our witness: "This one thing I know that whereas I was blind now I see." It is not "I know everything." We need less theological terminology and more emphasis on personal experience.

Personal appearance is very important. Always maintain a dignity in Christ. The life of the worker must be above reproach, People are sensitive, watch the Christian worker and are quick to spot flaws in the character and see those things which are not becoming to a professing Christian.

THINGS TO REMEMBER

ALWAYS ALLOW THE HOLY SPIRIT TO GUIDE YOU!

Do not make an approach without prayer—pray before, during and after the interview.

Be tactful, always be considerate of the feelings of the one with whom you are dealing.

Do not talk constantly; leave time for The Holy Spirit to do His work for

it is The Spirit who convicts of sin.

Encourage the prospect to ask questions.

Do not argue. Present your testimony simply and with conviction.

Be careful in the use of Scriptures. Stay away from controversial topics; have pertinent verses clearly in your mind—passages easily understood Do not give "a course in theology."

Do not condemn. This is not your province—that is up to The Holy Spirit. The crux of the matter is found in John 3:18, "They are condemned already because they have not believed on the Name of the only begotten Son of God." It is not a question of what people have done but "Have you accepted Jesus Christ into your heart?"

AFTER DECISION

Because of the peculiar nature of the work of Rescue it is not always possible to follow up the new convert. Then all you can do is continue to pray. If follow up is possible you can: Teach the convert to pray—he may not know how. Encourage him to study The Word; see he gets at least a Gospel of John or some other portion, then a New Testament; get him into a good Bible Class. Spend time with him in reading. Help him develop a testimony. He will probably need help here. Get him related to a sound Bible teaching church. Pray for him and let him know this is being done.

CONCLUSION

Personal Evangelism is the work of every member of the Mission Staff. Not all do it in the same way; use identical methods; nor approach people in a similar manner. But Evangelism is the order of the day. The command of Jesus is still effective in our time: Go ye into all the world and preach The Gospel to every creature . . . and lo I am with you always."

In His power, directed by The Holy Spirit we go forth to do the greatest work in the world—winning men, women, boys, girls, the least, the last, the lost, to our wonderful Saviour, The Lord Jesus Christ.

COUNSELING

The founding fathers of the Rescue Mission movement knew nothing of psychology, psychiatry, counseling or the behavioural sciences as such. They practiced these without knowing what they were but in a very elementary fashion. These pioneers proclaimed a simple Gospel, "Jesus Saves," to those who responded to simple things such as a meal, bed, clothing, love and The Gospel.

In the nineteen seventies Rescue Missioners face a different type of person—be it man, woman, boy or girl. To be sure the basic problem

is the same—sin—but the needs are more complex. Those who come to the missions are filled with fear, frustration, tension, anxieties and every kind of neurosis imaginable. Backgrounds are different; attitudes changed. The old hymns, effective fifty years ago such as "Tell Mother I'll Be There" and "Where Is My Wandering Boy Tonight?" fall on deaf ears. Christian mothers are no longer the rule.

We must adapt to these new situations with new methods. It is imperative to upgrade the presentation of The Gospel of our Lord Jesus Christ. The Rescue Mission worker must have a practical knowledge of the techniques of counseling, psychology and psychiatry if he is to do the work of Christ in a way that will get through to the hearts of people.

Let us realize that the clients are people not statistics! They are individuals who have been hurt. Life, on the whole, has treated them brutally and the hurts are deep—very deep. Physically? Yes. Emotionally? More so. The personality structure, sensitive to begin with, has been compelled to exist in a world filled with evil which has taken a tremendous toll in the mental and emotional health of the individual. The more the Christian worker knows about the complex nature of the human mind and the corresponding reactions to circumstances, the less he is likely to rush in with solutions of his own creation and thus fail to allow the person with the problem to answer his own need.

DEFINITIONS

PSYCHIATRY comes from two Greek words: psyche (The mind) and iatreia (Healing or treatment). Thus the word means "the healing or treatment of the mind."

PSYCHOLOGY—"The science of mental health." The term, as used today, means much more. The practical meaning is "dealing with all of life but with the mental aspect as its domain and point of departure."

COUNSELING is the art of helping a person understand and honestly confront his problems and lead him to work out those problems.

DANGERS

While the worker needs to know and utilize the various approaches there are grave dangers if he allows himself to become so enthusiastic about techniques and methods that he excludes Christ and His power to heal and restore the entire personality. One can become so involved in procedures he forgets the beautifully simple message "Jesus Saves." It is possible to get so wrapped up in analysis that one ignores the welfare of the individual. There are certain philosophies in both psychiatry and psychology, which while they do not deny God or The Lord Jesus Christ, stress points of view far remov-

ed from the Cross of Calvary and the Blood of the Saviour. We must be ever alert to avoid the traps set up by the devil which cause us to think along lines which may eventually lead away from The Christ of the Cross of Calvary.

ADVANTAGES

1. The worker is adept at tracing back in the life of the client and getting to the root of the trouble.
2. The counselor is capable of following through the various ramifications of the case.
3. In working with other agencies there is a common ground of understanding.
4. The worker, thus trained is equipped to assemble all the facts in a logical manner, grasp basic patterns of conduct and translate these into a program of action.

FIVE MAJOR SCHOOLS OF PSYCHOLOGY

Here is a very brief summary of each.

FREUD: The mind is a battlefield of a variety of instincts corresponding to various forms of sexual instincts.

All human conflicts are INTRA personal, caused by opposing conflicts within the personality. The maladjustments originate in inner personal conflicts.

Inner needs are emphasized.

The Freudian theory is outmoded and no longer has the strangle hold it once had.

ADLER: Individual psychology. Human society is important for the development of individual character and the orientation of every single action and emotion in the life of a human being. All problems are INTER personal and may be caused by outside influences. The inner conflicts express disturbed human relationships.

Emphasizes significance of attitudes toward others.

JUNG: The life of each individual is determined by the experiences and desires of his ancestors.

BECHTEREV: Reflexology. Most behaviour patterns are the result of automatic reaction of certain reflex mechanisms, built up and maintained by habit.

WATSON: Behaviourism. Man is merely the product of his environment which directs his behaviour through the medium of education.

THE CHRISTIAN VIEW

The most crucial element of "religion" is its ability to adjust the soul and mind of man to the problems of life and the greater problem of death. We believe this can only be accomplished by The Holy Spirit directing the soul to an acceptance of Jesus Christ as Saviour and the crowning Him as Lord of life. St. Augustine said, "My soul is restless until it finds rest in Thee, O God."

Jesus said, "Come unto Me all ye that labor and are heavy laden and I will give you rest."

BASIC PROBLEMS

While we recognize the problem of problems is that of SIN—there are four general categories into which emotional disorders of people fall.

1. **REBELLION.** This is against all types of authority represented by parents, school, government, the establishment, society, tradition, the organized church, etc.

2. **UNCERTAINTY.** What do people want for themselves? What do others expect of them? What does God desire for their present and future? What good is the past, of what value is the present, what hope is there for the future?

3. **DOUBT.** This is not the "smart alec" type, but the honest and sincere person, really seeking for the answer to problems and spiritual truth.

4. **FEAR.** Surveys in 1962 and 1963 in a Chicago Mission, made by two Ph. D. degree candidates, of thousands of case records of homeless and transient men produced the fact that the dominating factor in the lives of these men was FEAR. It was the cause of their winding up on Skid Row. This was a peculiar type of fear. They were fearful of the present but just as afraid of the future. Failure was dreaded but so was success with its attendant responsibilities. Life dismayed them but so did the prospects of death.

   These fears were very real, deep rooted and ever present in practically every case studied. An outstanding authority said that the basic cause of juvenile delinquency, so prevalent in our society is FEAR!

   From these and other facts we determine that

FEAR IS THE MAJOR FACTOR.

These problems can be solved only by the power of the crucified and resurrected Saviour, "For God hath not given us the spirit of fear but power and love and a sound mind (disciplined life)."

COUNSELING

COUNSELING is helping a person understand the problems he/she faces and honestly confront them, then by empathy lead such a one to work out the difficulties through the power of Christ. The Counselor should talk as little as possible but listen and guide. He needs to be patient, kind, cooperative and exhibit the love of Christ regardless of the words or actions of the counselee. In general there are three accepted types of counseling: 1. The Directive; 2. Inner-release method; 3. The Client centered or Evaluative type.

THE DIRECTIVE SESSION:

Unfortunately, some well meaning but inadequately trained Christian workers use this in personal evangelism as well as counseling. The "counselor" is dogmatic, aggressive, domineering; has all the answers and pushes the client to accept his decisions. Instead of allowing the counselee to think through the situation and make his own decisions, this type of worker tells the cause, results and solution. This is not true counseling.

The "counselor" dominates without being aware of contributing or basic conditions; the counselee is not encouraged to honestly confront the problem; he may never get to the point of understanding what the problem really is. The client is denied the opportunity of coming to a decision of his own. If he does accept advice he becomes dependent upon the worker.

INNER RELEASE:

Sometimes called Reflective Counseling. In this session the patient simply talks about the problem while the Counselor listens without comment other than occasionally encouraging the client to make further revelations.

The theory behind this—known as Abreaction—is that tension or frustration is released through the conscious examination and the bringing of such tensions to the surface. In other words, there is cathartic value in a person revealing to another the confusions, pressures, tensions and frustrations of life. No doubt there is minimal value in such conversation but it is not counseling in the true meaning for it simplifies the entire matter of dealing with and finding solutions to the deep seated emotional disturbances which created or magnified the basic difficulty.

In the face of this, it is advisable for the Mission Executive to have

counselors capable of this type of ministry, specially fitted for it. Such a person, kindly, sympathetic, understanding, can often break down barriers, establish good rapport and get the client into the frame of mind necessary for more intensive counseling sessions. Some doing this have had great success in developing wonderful relationships with unsocial and anti-social individuals who otherwise would have fought against any other type of counseling.

CLIENT CENTERED

The evaluative or non directive type of session. This kind of counselling calls for love, patience, empathy, insight, objectivity and great understanding on the part of the counselor. It requires thorough knowledge of people and their emotional difficulties. Familiarity with the basic concepts of psychology and psychiatry is of utmost importance. It is also vital that the worker has a good grasp of The Scriptures and a well balanced understanding of those passages of The Word of God which can be applied to the needs and difficulties of those with whom he is counseling. We will cover, later on, the physical surroundings, list certain barriers and suggest helps to a successful interview. For the present we will set forth some general principles to be followed in client centered counseling.

As the term indicates, the emphasis is on the client and his problem. He is the important one. The counselor is to listen, guide, understand with empathy rather than sympathy. There must be recognition of and the counselee led to see that the immediate difficulty is not always the true problem! There are numerous steps and many obstacles between the current state and the conditions which created the original emotional upset.

The wise counselor is aware that no two individuals are alike; social and economic factors have bearings on attitudes; religious and educational backgrounds are often paramount in creating tensions; family situations combine to create behaviour patterns which result in rebellion, uncertainty, doubt, fear. Some psychologists claim that all adult behaviour patterns are the results of seeds planted in childhood. Experience will teach the worker that the client will make every effort to "put up a good front." There is a wide range between the counselee's concept of reality and what reality actually is.

Discernment in these matters enables the Counselor to aim for the goal of letting the Counselee solve his problem by: seeing and understanding the nature of the problem; grasping the need for a mature approach to the difficulty; developing a desire for a complete solution; a willingness to be absolutely honest in admitting past failures; avoiding dwelling in the past and possibly getting a sadistic thrill out of former sufferings; to recognize that life must be redirected and final-

ly, believe that "With God all things are possible" and accept the truth of 2nd Corinthians 5:17, "If any man be in Christ he is a new creature; old things have passed away; behold all things are become new."

The work of the Counselor can be put into four words:

FIND the truth
FILTER reality from imagination
FOCUS on the real problem
FOLLOW through to a solution

THE CHRISTIAN AS COMPARED TO THE SECULAR APPROACH

The secular psychologist claims there are three tasks for every individual:

WORK	His contribution to others.
FRIENDSHIP	Relationships with others in areas of social functions, recreation and the like.
LOVE	The strongest, most intimate and emotional.

These three embrace the total of human life and include every desire and activity. All suffering and problems arise from difficulties within one or more of these areas.

It is evident to the Christian that one more task or relationship is necessary, the most important, vital and permanent of all—man's relationship to God.

The secular worker believes the only way to cure problem people is to change their objectives and attitudes toward their fellowmen. This is fine and we agree. But we believe that unless the heart is changed first, other changes are not likely to happen. Only God can change the heart! 2nd Corinthians 5:17 applies here.

The therapist attempts to persuade the patient to face unpleasant facts. The most unpleasant fact of all is "All have sinned and come short of the glory of God" (Romans 3:23). "The soul that sinneth, it shall die" (Ezekiel 18:4).

An effort is made by the psychiatrist to lead the client to confront his problems right then, hoping he will make his own decisions. The Christian worker does this according to the Word of God. "Now is the accepted time: today is the day of salvation" (2nd Corinthians 6:2) and from Joshua 24:15, "Choose you this day whom you will serve."

One of the most difficult and common problems faced by all who work with people is evasion by the patient. This is an attempt to evade responsibility. As the Christian worker confronts this issue he can quote Hebrews 2:3, "How shall we escape if we neglect so great salvation?"

There are other areas of similarity, one of which stands out. The therapist offers "another opportunity to make good." The Christian worker presents this in a far greater degree: "Come let us return unto

The Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up." (Hosea 6:1)

NEED OF UNDERSTANDING

The Christian worker with some knowledge of psychology and psychiatry has a better understanding of those who come seeking aid. It is easy for the untrained to dismiss deep seated phobias by saying, "Oh that. It doesn't mean a thing," or "There surely is something wrong, but forget it and start all over."

Most of the men, women, boys and girls with whom the Rescue Mission worker deals are suffering from autophobia (lonesomeness). This cannot be overcome by good advice, a slap on the back or "Cheer up, it's not all that bad." All phobias need careful study, expert analysis, deep understanding, much patience and great love.

"With God, all things are possible" and the wise worker will help people to an understanding of their needs and utilize the glorious Gospel truth to bring about solutions to those needs. If one is familiar with basic factors, can grasp underlying causes, discover the real reason for the phobia, then intelligently guide the client to understand himself, the true problem is on the way to solution. Christ can be presented in such a manner He will be accepted, bring salvation, assurance and be crowned The Lord of life. This is far better than to say glibly (and all too often it is just that) "Christ is the answer to all your needs." This statement is true, but it is very possible the one to whom it is said doesn't understand what the needs are. Or it may be put another way, "All you need is to accept Christ and all your problems are solved." Now let's be honest. It just isn't that simple. When this is done, we are taking away from the individual the opportunity and privilege of facing facts, making decisions and working out "his own salvation with fear and trembling." (Phil. 2:17) A false idea of the Christian life is created; strong spiritual characters are not developed by offering such simple solutions. When dealing with the rich young ruler Jesus said, in effect: "You have a problem in that you are surfeited with material things. To inherit eternal life make a decision. In order to follow Me, divest yourself of these possessions, give them to others in need and then, and only then can you follow Me." The young man made his own decision and went away, still trusting in things rather than in Christ.

THE COUNSELING SESSION

Physical surroundings are important. The interview should be in privacy, in a cheerful atmosphere, the room well lighted but not glary, uncluttered and as far as possible, not a business office as such. Avoid the client being on one side of a desk or table and the counselor opposite, for this immediately sets up an artificial barrier. Easy chairs are best so the client can sit at ease, relaxed and feeling he is with a good

friend talking things over.

Arrange for uninterrupted sessions. The loud jangle of a phone bell can be disastrous in breaking a train of thought, jarring the client into a retreat back to the shell from which he was just emerging.

To have others enter the room and interrupt must be avoided. This makes the counselee feel you really do not care enough to actually "give yourself" wholeheartedly to him.

Arrange the time allocated for the interview and stay within that time schedule. As the limit approaches the counselor may say something such as "Well, that is enough for today. We don't want to get tired so will continue . . . . . ." and set a time for the next interview.

Be very careful to be ready at the time specified; never keep a client waiting for you. Always remember that these are very sensitive people; they have been "pushed around"—at least in their own minds. They "want to be wanted" and anything that will adversely affect this thinking is most disturbing. The counselor must create the idea that the client is really important and that his (the counselor's) entire attention is devoted to the client at that moment and throughout the interview.

THE COUNSELOR should be at his best spiritually, mentally and physically. Prepare for each session by taking time to pray. Allow ten to fifteen minutes between interviews in order to do this. If at all possible, have the basic facts regarding the client clearly in your mind. Keep your Bible handy, also pen and paper—the latter two not in sight but available if needed.

As far as you are able avoid making notes during the interview. This may distract the client or cause him to be suspicious of your actions. You can make your record immediately after the counselee leaves. Never register shock at anything the client says! Some will try to do this. They may ask, "Aren't you shocked?" The best answer is, "shocked? No! Surprised? Yes. But shocked, NO!" This goes a long way in deflating the ego of those occasional patients who get a sadistic thrill out of "jolting" others by their tales of incidents which are often a figment of the imagination or possibly one time occurrences which have been told and retold scores of times. A cardinal rule for counseling is never become emotionally involved with a client. The moment you do, objectivity is lost.

Always be patient, understanding. Never become angry. Continue to maintain control of the situation regardless of what the client may say or how he may act. Do not let your mind wander—the client will be quick to recognize this and your value as a counselor goes down the drain at that instant. Listen quietly. Never project yourself into the middle of a sentence or the midst of the relating of an incident. Maintain at all times a "dignity in Christ." Be careful not to use a counseling session as a means of working out your own problems. This may be a tempta-

tion but is to be avoided at all costs.

THERE ARE CERTAIN BARRIERS TO A GOOD COUNSELING SESSION. We will mention just a few.

1. One we have mentioned—interruptions can ruin an interview.
2. Appearing to be busy, not interested, anxious to get the session over with.
3. Fumbling with papers and writing instruments can be disturbing.
4. Being arbitrary, dogmatic, impatient.
5. Wasting time by repeating questions; telling of your own problems; relating experiences with other patients.
6. Failure to structure the counseling session effectively.
7. Any indication of "professionalism" will set up a barrier which will be difficult if not impossible to remove.

TO SUMMARIZE A GOOD PROGRAM OF COUNSELING

FIND

The Client admits a problem and expresses desire for help. The problem is stated and the situation delineated. By patient love indicated in the concern of the Counselor, the Counselee feels encouraged to speak freely and without restraint.

FILTER

The Counselor recognizes basic impulses and by careful guidance leads the Client to clarify the emotional factors which have caused the difficulties. In this clarification, ability to discern the true nature of the situation comes to the surface.

FOCUS

Now progress is made and the Counselee begins the work of evaluating his needs and establishing a program to meet those needs. In this, supported with encouragement from the Counselor, the Client achieves independence of thought and works toward his own solution. The Counselor is careful through the finding, filtering, focussing, to stress spiritual values and emphasize, "I can do all things through Christ who strengthens me."

FOLLOW

It is essential that the Counselor "follows up" or "follows through" the various paths or channels which are revealed by the counselee as one or more of these often devious paths will probably lead to the basic problem. The client may not be aware of the importance of this particular channel—hence the Counselor needs wisdom and caution in traversing it with the counselee. "Do not dig dirt for the sake of digging dirt."

CONCLUSION

The person who comes for counseling usually feels that life is without meaning. He has given up in the belief that further effort to "make something" of himself is futile. This is solvable only through The Gospel of our Lord Jesus Christ."

The late Dr. C. G. Jung, the eminent psychiatrist, said in his book "Modern Man in Search of a Soul," "Among all my patients over 35 there has not been one whose problem, in the last resort, was not one of finding a religious outlook on life." In all probability, this would also hold true for the great majority under 35.

The challenge of the Christian Counselor is to be so directed by The Holy Spirit that he can bring the Client to a confession of sin out of a repentant heart, the acceptance of Jesus Christ as Saviour and the crowning of Jesus as Lord of life. Then and then only, will life have real meaning and the work of the Counselor effective.

CHAPLAIN OF THE WEEK PROGRAM

Clifton E. Gregory

One of our rescue missions has established what it calls a "Chaplain of the Week" program, and reports that it has proven successful in more ways than originally anticipated.

The program was initiated when the idea was presented by the mission's Executive Director to a local minister's fellowship, asking the group to make the program a project of their group. The idea was that each willing pastor would take an assignment at the mission for Monday through Friday of a designated week, to teach a Bible class of resident men in the mission's rehab program and to follow this early morning class with a one to two-hour counseling session with men assigned to them for this purpose and/or men who have asked for counseling.

A committee was formed within the minister's fellowship to carry out this project, and the response was gratifying. In the first six months there was only one repeat assignment. This means that the first 26 weeks of the program were handled by 25 different pastors. Out of the 25 ministers only one felt that he would not want to take a future repeat assignment. All the others were very pleased with the experience and asked for the priviiege of doing it again. Out of their reports to the fellowship many others have joined the program, including pastors outside of this particular group but who have had a definite interest in the mission ministry.

Specific benefits from the "Chaplain of the Week" program include that which was originally anticipated, a greater interest on the part of the resident program men of the mission in the Bible study and counseling sessions. This was especially true in the mission where this

Chaplaincy program was initiated because quite a few of the men were kept on the rehab program for a considerable number of months, and the new faces and voices seen and heard each week tended to keep up their interest in a way that would be difficult for one staff member to inspire, no matter how good a teacher and/or counselor he might be. The pastors have been very understanding of the need to stay with doctrines common with all "born-again" believers, and no controversies have arisen with respect to conflicting teaching, but rather comments have been made by the mission men concerning the harmony of the teaching and counseling by the variety of pastors involved.

A benefit not necessarily anticipated by the pastors involved has been their greater appreciation for the men who become involved in mission rehab programs, as they see potential they never realized existed in the hearts and lives of these men. Because of this the pastors have received a personal blessing and a sense of having successfully ministered in an area many of them had thought was outside their realm of Christian service. Too, many of the pastors are finding that there are problems within their own congregations that parallel those of the mission men, and they have been helped to know how to deal with these problems by their experience at the mission. It is possible that some families have been kept together and the fathers kept off Skid Row because these pastors have been alerted to the fact that Skid Row contains many men who came from backgrounds similar to those of the people in their churches who are having problems. The pastors have acquired a greater sense of urgency in dealing with these problems.

There has been another indirect benefit to the mission, in that the new appreciation of the mission's ministry on the part of the pastors has caused them to encourage support of the mission both from the church budgets and on the part of individual members. A waiting list of churches desiring to get into the schedule of churches conducting evening services at the mission has grown to provide an encouraging reservoir of groups to fill this important part of the mission's outreach. The rapport with the churches has been definitely enhanced since the initiation of the "Chaplain of the Week" program.

It is the opinion of the Executive Director of the mission that initiated this program that it is one of the best ideas they have ever put into effect, for all concerned. He recommends highly that other missions adopt a similar plan and reap the benefits of wider involvement in the mission ministry.

SERVICES TO WOMEN

Mrs. Lois (Gustav A.) Johnson

Jesus came to minister to the needs of all. So often, workers in the

field of Rescue fail to realize the magnitude of the task which God commissioned them do do. The 2nd Chapter of James is an excellent study on this problem.

Workers witness to the man on the street but sometimes bypass the needs of his wife and children.

It is possible to minister to the needs of "the poor" so often, those who may not be in an economic crisis but need other forms of assistance are neglected. Quickly a helping hand reaches out to the visibly handicapped while one emotionally unstable falls by the wayside. God wants His workers to be aware and sensitive to the needs of all people. The woman or girl who comes to the Rescue Mission can be classified in one way. She has a need! They come, young, old, black, white, red, yellow, married or single, rich, poor, intoxicated or sober . . . Christian and Non-Christian. But they all have a need; they are all among those everywhere for whom Christ died.

It is not uncommon to have third and even fourth generation, "hard core poverty cases." Some are residents in the "Ghettos" others constantly on the move. Among these are some of extremely low intelligence, unable to secure employment, while there are those holding college degrees. Many are victims of alcohol, drugs, broken homes and a variety of background influences. A majority of these people have been "used" or we should say "misused" by society having been molested physically, intellectually and emotionally. Often, they must bear the full responsibility of unwanted children, plus the guilt of a broken marriage. In addition, they are called upon to endure the judgement that society and the "Christian Community" seem determined to administer. They are the unlovable and unlovely and frequently the most difficult people to help in the field of Rescue.

MEETING THE NEEDS

In the opening of this section it was suggested that God wants us to be aware of and sensitive to the needs of all people. However, it is evident that not all are endowed with the same abilities. No one has been given the wisdom to meet every need of every person with whom one comes in contact.

For example, upon doing visitation a worker may find a mother and retarded child who is receiving no emotional help whatsoever. The father is no longer in the home. The living quarters are cold—there is a lack of fuel. The Mission representative is in a position to provide the coal and possibly groceries. Also to give spiritual counsel and encouragement to the mother. But the worker is not equipped to educate and train the retarded child or to bring back the father who has deserted his family. However there are available four levels of assistance which can be administered within the context of a sensitive

approach:

(1) To meet the immediate need either personally, through the Mission or some other agency, e. g. Welfare Department, Church group, civic organization. In the case in question it would be to purchase necessary fuel.

(2) The Missioner should be available as a counselor and friend who is willing to listen as well as share Christ with the Mother. The retarded child should also be considered here.

(3) The next step is to secure the best professional help available. In this case it would be to notify the educational system of the need of the retarded child and to follow through to be sure such help was actually forthcoming.

(4) The mother will need help in accepting the circumstances which cannot be remedied. The absence of the father, for example, must be faced as a reality.

Most Mission workers go through a period when they have been smitten by what is called the "Messiah Complex." It is a rude awakening to discover that one cannot reach all people, cannot communicate well with everyone, is incapable of performing all the services needed by every person and cannot stop all suffering and pain by singing a hymn or quoting a favorite verse of Scripture. It is, however, a fascinating revelation to find, after climbing the walls of introspection and inadequacy awareness, that God only asks the worker to be available or sensitive and that He will provide either the ability to change the situation or grace to cope with it. One needs only to remember he is not the only servant God has or uses to fill a particular need.

SOME PRAGMATIC SUGGESTIONS

Sensitivity and awareness are vital to the effectiveness of the Rescue Mission worker.

Assistance shouldn't end with a box of groceries and a prayer! The worker with sensitivity is attuned to the immediate needs of one who is suffering, but is also ready to offer immediate spiritual support. The seasoned Mission worker has learned that after the initial support during the crisis period comes the most difficult period. In the South, following the Civil War, this was called "Reconstruction." People need reconstruction too. They not only require food for today but a method or plan whereby they can obtain food for tomorrow and the days after that. Clients must have information on "How to be Saved," but most essential is encouragement and guidance to participate in the Salvation experience and grow day by day in the Grace of our Lord Jesus Christ. The responsive representative of The Lord must always display saintly patience—and this is a virtue most difficult to have. It is not easy to be a

saint with patience but it is possible with God's help. Philippians 4:13 is helpful here.

VISITATION SHOULD NOT BEGIN WITH A KNOCK ON A DOOR!

Let's face the facts! We need to ask some hard questions before making a visit. Why is this call being made? Because it is the day we visit and the schedule calls for visits to six families? Do we have a compulsion to "get out and see someone?" It is far better to make one visit, properly planned, backed up with sincere prayer, going as an Ambassador for Christ, with no time deadline so the call is unhurried. This gives far more real results than simply trying to meet a quota of visits. Make each visit count.

Never forget, you are an Ambassador of The Lord Jesus Christ. One young Missioner learned this lesson by a very sad experience. She went to visit a new mother who had requested clothing for her baby. She took the clothing, bathed the baby, took a list of other necessary items for the little one and left saying she would be back the next day. Unfortunately the worker did not share her Christian faith with the mother, planning on doing that the next day. Upon returning at the appointed time she learned to her regret that the mother had passed on to eternity. That experience was some time ago, but the Rescue Mission worker still feels the shock and guilt of that day. It taught her that every visit must include a Christian witness.

PROGRAMS FOR WOMEN WITHIN THE MISSION

In general there are three ways to program women's meetings within the Mission:

(1) Program **TO** a particular group according to their specific needs. In rare cases this type of approach may be necessary. It should not be the rule, although in many Missions it is the way programs for women are set up.

(2) Programs **FOR** a group is a second avenue which may be taken. This route involves a variety of activities or extras as well as a message implied in method (1).

(3) The best form is to program **WITH.** This method takes time, thought, preparation, but allows the sensitive worker to provide the message as well as an impute from the group itself. It becomes a "sharing" experience and women tend to support with interest what they have shared in building. This is the strongest form of programming, one which has the most lasting influence on the participants.

More than one half of the world's population are women. A big task lies before the Rescue Mission worker—to help turn ugliness into beauty; slaves to beacons of light and freedom through Christ. Observing the rising statistics of women alcoholics, drug users and other

degrading habits, the Missioner sees a future with women demanding more efforts, dedication, prayer and Christian witness.

PROGRAMS FOR WOMEN OUTSIDE THE MISSION

A whole new ministry is available in speaking to women's groups, civic clubs, garden clubs and many others. This is not limited just to women but includes brotherhoods, fraternal organizations, luncheon clubs, medical and dental groups and so on. Most organizations of men have a ladies' night once a year and can utilize the services of a woman speaker. This is an opportunity to tell the Mission story and thus gain support for the work. On these occasions, do not "take advantage" of the opportunity and be critical of that or any other group. Do not "blast with your pet theological doctrine." But always present the Gospel carefully, thoughtfully and with dignity. It is important to send the best speaker on the staff. This may or may not be the Executive or his wife. It may be one of the Associates or Assistants or another Staff worker. Members of the Women's Auxiliary can be trained as speakers. This is especially helpful when the emphasis in the local church is on "home missions" and requests from several churches for a Mission speaker come in for the same day and time. This is not uncommon and at such times ladies from the Auxiliary enable the Mission to accept all invitations.

To summarize: God wants His workers to be sensitive and aware to the needs of all people!

WORKING WITH YOUTH

Stephen E. Burger

"Train up a child in the way he should go—"

From the early beginnings of the Gospel-Rescue Mission movement there have been those with a vision to reach boys and girls before they grew up to become the clients of skid row. The late Lucius B. Compton, a product of the southern mountains, who wound up as an eighteen-year-old on the skid row of Cincinnati and was saved in a Rescue Mission, expressed that vision in the creation of the Elida Home, a refuge for children, in Asheville, North Carolina. Others envisioned boys' clubs, clubs for girls, youth centers and camps. Early in this century, men like the late Peter MacFarlane of St. Paul, Minnesota and others started youth programs that became outstanding examples and leading institutions in their respective communities.

DEFINITION OF YOUTH WORK

To gain a working definition of the type of youth work we are to deal with in this section, we should consider the following as prerequisites:

1. A regular place of meeting whether owned, rented or shared.
2. A staff person or persons who spends the majority of his time in planning and operating youth programs.
3. A schedule operating on a daily if possible, or nearly daily basis which includes social, recreational, physical and spiritual activities.
4. The programs should be aimed at boys and girls, separate or together, with a wide range of ages, for example 7 to 16; 8 to 14, etc.

TYPES OF ACTIVITIES

A number of activities can be set up at low cost, often without the best of facilities. These are some of them:

GAMEROOM— Equip a room with table games such as ping pong and so on. Contests are always popular and can be run at little cost. Stay away from games which have many parts and difficult and complicated rules.

CRAFTS— Scrap Crafts are easy and can be taught by a semi-talented volunteer or staff member. Auxiliaries and/or church groups will gladly collect needed items. Available to aid in planning is a national publication entitled "PACK O FUN." Special crafts such as building model airplanes, art projects, ceramics, etc. are a natural extension for those interested and with greater learning skills.

GYMNASIUM— The rental or free use of a local school or church gymnasium with a planned activity program is a real advantage to a new program. Gym activities should be low skill oriented with little free time. Different age groups should be scheduled separately and not overlap.
Note: While insurance coverage is essential in all phases of the Mission program, it is especially important in the area of gym or other athletic areas.

SPECIALS— Trips to local places of interest: factories, farms, if possible, cultural and educational tours, special events such as wiener roasts, singspirations, overnights and many other types of tours and events. These are well received and reasonable in costs. Of course sufficient supervision is vital for these things.

BIBLE CLUBS— These are set up as a regular weekly activity, split according to age groups. Bible quizzes, Bible oriented games, songfests, memorization contests, Bible

lessons, flannelgraphs, all play an important role in any work with youth. Point competitions are good, if held under control so that the competition does not become the most important part of the program. Fellowship is an integral part of any such activity. Special trips, overnights, retreats may be offered as rewards for attendance and placement in competitions.

DEVOTIONS— A short "sparky" devotion each day with a different approach being used at various times. This should not be a sermon, but just what the name implies, "A devotion" to stimulate thinking to the things of God and the application of these truths to day by day living.

OTHER— The number of activities is unlimited. There can be choir, club groups on sewing, homemaking, cooking for girls and carpentry, minor electrical work and so on for boys. The young people can be taught the value of study, and this can be developed in use of library facilities.

TO START THE PROGRAM

First of all, and this is most important, study your neighborhood and determine the type of young people with whom you'll be working. Estimate the number of boys and girls, their ages, the types. It is best to have the boys meet by themselves—also the girls. It is not good to mix them except on special occasions at which time you need workers familiar with each group. Print a colorful flyer listing one outstanding event, along with a blurp about the new, big program. One suggestion is to begin to announce an Easter Egg Hunt. Another, a Halloween Party. Go directly to the children to promote your program. Ask some of them to help with the distribution of the material.

Be sure to have the program well planned so it can be announced when you hold the first event. Have your publicity materials ready to distribute at that time also. Never disappoint the young people. Always have the program or activity at least as good and as big as promised.

It is important that the child sells the parent on your program rather than the parent doing it for the child. Start small but build a group of strong participants. It is best to start with the young and let your activities grow up with them. The little ones will be teenagers soon enough. Sign up participants, getting names, ages, addresses. This is important for both mailings and home visits. As soon as possible give your program a name. Provide each child with a membership card. In this way you build an identity.

GENERAL TIPS

Program is more important than facilities. Good facilities are important. Get the very best you can. Always be seeking to improve them. But remember, many expensive, elaborate, community buildings and equipment have stood empty because of a lack of proper programming and trained staff.

In planning a youth program, Staff must have priority! Just because a person has raised a couple of children does not mean he or she can work under the pressure of larger groups, or do the planning to create an effective work.

One who is truly Born Again and has worked in recreation, physical education or even as a school teacher is often stronger than a Christian Education Director, Social worker or church youth director. The reason is that often, training of the latter people has not been directed to group recreational and social activities. Many times they are incapable of coping with the children of the inner city.

Volunteers are a "must", but a volunteer is only as good as the training and supervision received. Not everyone is capable of working with children and youth.

Be sure to make the Spiritual emphasis part of the whole program so that the girls and boys feel it all the way through. Stay away from long preaching sessions.

Start out with a tough but loving hand in matters of discipline. It is easier to ease up later than try to regain control after matters are out of hand.

Discipline with love, first by talking; next exclude from activity by segregating the offender and finally exclude from the program, for a stated period and if necessary permanently—or until evidence is shown that a change has taken place. As soon as possible, meet each parent. When the parents get to know you they are not so likely to believe everything they hear. Don't try to get everybody "saved" the first week. It is the permanent change in the life that counts. It may take time, even years, before you are close to some of your group. Start with them as young as possible. Treat them as you would one of your own in telling them about Jesus very early in life. Use your larger program to gain the children. Then try to work them into the smaller groups where they can be reached more effectively.

SUMMER PROGRAMS

A Day Camp program, using community facilities such as parks, swimming pools, educational, industrial and cultural trips, crafts, sports, etc. is a good method to hold a large number of your youth through the summer time.

Don't start too early in the morning for much of the inner city stays

up rather late at night.

A weekend tent camping experience is a great way to get close to boys. Keep the number of those taking part small in relationship to the number of leaders. Resident camping is the most rewarding program in youth work. Try to rent a camp as soon as possible. As the work grows you will want to have your own camp—which may be given the Mission or purchased with special contributions. Keep the individual sessions small and the program strong.

Because the situation varies from community to community, and in view of complex laws governing camp operations, it is advisable that each Mission develop a program that meets local standards and area demands. Therefore, rather than go into great detail, we suggest that anyone interested in this type of approach to the problem of children and youth contact the International Office of The International Union of Gospel Missions requesting the names of Missions which conduct highly successful camping programs in areas comparable to the one in which their work is now located. Camp program aids and other help will gladly be given by the Directors of these organizations.

WORKING WITH THE ALCOHOLIC

William Wooley

Human knowledge of alcohol or alcohol addiction does not sufficiently qualify one to meet the need of the alcoholic, or to administer a program of recovery, for the need is met only in JESUS CHRIST, and the ministry of help to the addict is the ministry of the Word of God. However, so that we may acquaint ourselves with general information and character traits of those in bondage to alcohol, it is beneficial for us to understand as much as possible about the problem.

What is alcohol? Alcohol, the kind in beer, wine, and whiskey, is known as Ethyl Alcohol. It is produced by distilling a fermented brew or mash made from cereal grain, molasses, or from wine. Fermentation takes place when this mash or wine is permitted to stand for a long period of time exposed to the air. A microscopic plant called yeast deposits itself in this mash and causes a chemical change to take place. The sugar is changed to alcohol plus the gas which we call carbon dioxide, which bubbles away. When the alcohol content of this mash reaches 14 per cent, the fermentation ceases because there is enough alcohol present to kill off the yeast.

Alcohol is present in varying degrees in the common beverages. Beer contains 4-6 per cent alcohol; ordinary wine contains 14 per cent; fortified wine (or wine where alcohol has been added) contains up to 21 per cent alcohol; and whiskey contains from 40-50 per cent. To find out the per cent of alcohol in whiskey or gin, divide the "proof" by two.

Alcohol is a non-digestible drug which enters the blood stream

within 60-120 seconds after its intake, entering through the stomach walls and the small intestines. Someone has said that if alcohol were a new drug it would be regarded as the wonder drug of all wonder drugs. Like the use of other so-called wonder drugs, the effects of using alcohol have been disastrous and tragic for many. The American Medical Association and the British Medical Association confirm the verdict that it is indeed a drug.

Alcohol is not a stimulant, as is frequently believed. Instead, it is a depressant. When a person takes a drink or two he **seems** to become more alert and more relaxed. He may laugh, joke, and have fun, or he may become aggressive. This is simply a release of inhibitions, the first noticeable effect that alcohol has on the body. This is a danger period—for driving, for promiscious sex, etc.—for the inhibitions and the sense of good judgment usually exercised by the sober person no longer function and the drinker is exposed to the effects of poor judgment and the loss of restraints. With the passing of a little time, and more intake of alcohol, comes a slowing down, with difficulty focussing the eyes, holding a glass, paying attention, speaking clearly. More drinks and the drinker might pass out, becoming completely unconscious. In other words, too large a quantity of alcohol acts similarly to anesthetic drugs, but in smaller quantities its actions are more like the narcotic drugs' actions, in that with the anesthetic drugs, pain is deadened with the loss of consciousness, but in narcotic drugs pain is deadened before unconsciousness.

Alcohol is habit forming or addictive. There are at least 9 million alcoholics in the United States today, according to the latest United States Government statistics. Many people who compile such statistics use a considerably higher number than this—ranging up to 20 million. At least 5 million other drinkers are believed to be in trouble with alcohol—and 70 per cent of all of these began drinking as teenagers. All started drinking as "social drinkers" and it is believed that one of every 15 social drinkers will become alcoholics.

What do we mean by the word "alcoholic?" Webster's dictionary says: "An alcoholic is a person addicted to excessive use of alcoholic liquors." Jack Eppes, Executive Secretary of United Christian Action, Lakeland, Florida, gives the following definition: "An alcoholic is a person who relies on alcohol to meet the ordinary demands of life and who continues to drink after his drinking has caused marital, occupational or social difficulties. He has reached the point of no return in his drinking, and no longer can he stop after two or three drinks, but now he has no control over his problem. Every alcoholic started out as a 'social drinker.' No alcoholic ever thought he would become an alcoholic." "An alcoholic is someone whose drinking causes a continuing problem in any department of his life," states Marty Mann, Executive Director of

the National Council on Alcoholism. In a pamphlet issued by the Christopher D. Smithers Foundation, the following definition is found: "An alcoholic is a person whose drinking frequently interferes with his business life, his social life, or his health." Howard J. Clinebell, Jr., in **Understanding and Counselling Alcoholics** says: "An alcoholic is anyone whose drinking interferes frequently or continously with any of his important life adjustments and interpersonal relationships."

There are many definitions used by others who work with alcoholics, but these adequately illustrate the point that while there are shades of differences in language, all of the definitions indicate that the drinker is in serious, continuing trouble with himself, and with all of his associates.

What causes alcoholism? Are there specific factors which cause men to use alcohol excessively in an abnormal pathological and deviant way, by which this condition called "alcoholism" is created? Are there physical, chemical, or organic factors? Are there psychological, psychosomatic or emotional factors? Are the cause factors found in the environmental situation? Today science does not know. There is speculation—but little knowledge.

One prominent theory offered suggests that the alcoholic, were he not an alcoholic, would be some other social problem to and in society, because of his personality defects. It is said that as a child the alcoholic failed to mature adequately to develop normal behavioural patterns. Being unable to cope with the usual frustrations, responsibilities, unpleasantness, he fails to establish normal defenses. In other words, he has a personality deficiency. When, at last, he gets his first exposure to alcohol, and what it does for him, he finds the courage, ability, or desire to cope, defend, or meet the challenges which have baffled him throughout his life. Thus, he relies on alcohol for help in functioning or coping as a human being in our complex society. Admittedly, there are certain character traits commonly associated with alcoholism. But this theory places the cause of alcoholism in the wrong place. The Word of God gives ample warning of the dangers of the drug, alcohol, and places the blame on the PRODUCT—not on the PERSONALITY. Proverbs 20:1 and 23:29-35 seem to indict the product. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise . . . Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the

top of a mast. They have stricken me, shalt thou say, and I was not sick; They have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

The road to alcoholism is subtle and hard to recognize by the drinker. "We see that alcoholism starts with the social drinking of alcoholic beverages, not with a problem personality." Jerry Dunn, Superintendent of People's City Mission, Lincoln, Nebraska, says. It is true that most social drinkers do not become alcoholics, but *all* alcoholics were at one time social drinkers. Thus, social drinking is the first step toward alcoholism. Detectable signs along the road to alcoholism are: gross drinking behaviour, where foolish things are done; blackouts, gulping and sneaking drinks, in order to fortify oneself with a bracer for events with which he can not cope; drinking for relaxation or relief from physical discomfort; regular week-end drinking; "off the job drinking habits" and an increase in the frequency with which the drinker goes on a "spree," coupled with ever present "hangovers."

As progress is made from social drinking to alcoholism, behaviour becomes more aggressive. The drinker develops an inflated idea of his own importance and position. Somewhere about here he is likely to begin to miss work occasionally because of "sickness." Drinking makes giants out of the drinker in the early stages, thus the aggressive behaviour. Excuses and alibis and rationalization of everything is noticed in the continuous road downward. Many reasons for drinking, none of them facing up to the real problem of alcohol addiction, are cited as reasons for drinking so much. Morning drinking frequently becomes habitual, as it helps the drinker get over the hangover from the night before, and it helps allay the agony of guilt feelings, and remorse, that he feels within.

Final stages of alcoholism are noted by the fact that alcohol has become the central thought in the life of the drinker. Perhaps this is the stage where the alcoholic character traits are developed, for the drinker becomes deceitful, hostile, aggressive, overly dependent, unreliable, and overly sensitive. Extended drinking sprees are common for this period. Delirium Tremens (or D.T.'s) are common in this stage, especially as the drinker withdraws from alcohol following an extended spree. By D.T.'s we mean that the drinker has violent shaking, hallucinations, perhaps even convulsions. This, in the words of those who have had this experience is horrible—or "a foretaste of hell." D.T.'s, without medical attention, have a high fatality rate. Physical deterioration, such as cirrhosis of the liver, wine sores, brain deterioration, and even malnutrition, are commonly related to alcoholism. And, while alcohol affects the drinker physically, morally, psychologically, and mentally, it also produces spiritual death, moral bankruptcy, and

physical death. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, **nor drunkards,** nor revilers, nor extortioners, shall inherit the kingdom of God." (I Cor. 6:9-10)

The problem of alcoholism can be summed up in this way. There is the problem of addiction. The alcoholic is held in bondage to the power of the bottle. He has become a slave—unwittingly, unintentionally, perhaps, but a slave, never-the-less! And, perhaps this is the hardest thing that he will ever have to admit, when he brings himself to say, "I can no longer control the bottle—it controls me!" This suggests another problem—the matter of honesty, the matter of not excusing drinking any more, but honestly admitting that he is addicted to alcohol, instead of blaming others for his drinking sprees. He must become honest with himself, with his neighbor, and most of all, with God. Of course, the character traits developed to sustain him in his drinking must be dealt with; the problems of anxiety, being overly dependent, the feeling of rejection, depressions, emotional sensitivity, hostility, and self centeredness or selfishness. There is no question but that God is the answer to these problems. He is the help for the trusting sinner, who is beset by the unsurmountable problems involving alcoholism. One must cast all his care upon God, and let go, and let God perform!

Today, in an effort to effectively reach the alcoholic and minister to him in the Name of Jesus under the most favorable conditions possible, many organizations have been brought into being throughout the United States. The "colony concept," as first enunciated by Keswick Colony founder, Mr. William Raws, has been used by most because this concept includes the thought of a rural, isolated environment with a program of prolonged residency (as opposed to over night and transient work), which makes possible an intense spiritual program for the alcoholic.

The purpose of these programs is "rehabilitation." Webster defines rehabilitation as follows: "To restore to original capactiy . . . to restore to a condition of health or useful and constructive activity." Christian rehabilitation must go beyond the mere regaining of physical health and learning to sustain oneself in society. Only through the restoration of man to that which would conform to God's original design can man be termed "rehabilitated." In other words, it is only through the Gospel of Christ that the process of rehabilitation, in its most basic form, can be accomplished. Only as God's image is restored in man as man receives Christ by faith, and God's Holy Spirit indwells him, can he be what God intended for him to be in the beginning. With the miracle of the "new birth" when man experiences this

restoration, comes deliverance from expressions of his fallen nature. Victory over sin comes, as the Indwelling Christ is permitted to mold the life into Christ-like-ness. Since alcoholism is only one expression of the nature of sin in man, spiritual rehabilitation must do more than provide him with sobriety—it must offer him help so that he can walk in the will of God.

Included in organizations involved in rehabilitation, using the "colony concept" are the farms sponsored by Rescue Missions across the country, homes established solely for the purpose of ministering to alcoholics, and clinics and outpatient works and counseling services. Most of these organizations oriented toward extensive rehabilitation continue to strive for and have attained a degree of isolation. Most of these organizations also continue to seek for an environment conducive to the alcoholic becoming self-sustaining in human relationships and responsibilities, learning to cope with the demands of society in the protectiveness of the home or farm, in conjunction with the new spiritual life and Christian concepts learned at the rehabilitation center. With the proper evangelistic thrust, Christian environment, and mature counseling, ample opportunity for preparing alcoholics to resume normal responsibilities exists.

The approach to rehabilitation for the alcoholic must be to the "whole man," giving him a situation conducive to physical restoration, mental orientation, and spiritual regeneration.

Let us admit that not all alcoholics need a controlled environmental situation in order to gain freedom from alcoholism. Some alcoholics respond to a Gospel message or a Christian witness; find Christ; and need no further assistance other than that provided through the Scriptures, the local Church, and Christian fellowship. Other alcoholics are not sufficiently aware of the message of salvation as given in God's Word to make a commitment of their lives to Christ on the basis of a "onetime encounter" with Christ. They need preparation and growth in understanding, and rehabilitation centers provide a sustained and systematic teaching type of evangelism, which has proven productive in rehabilitative centers over the past 75 years.

In any anticipated work, through which the Gospel of Jesus Christ is to be preached, there must be a genuine sense of God's moving on its behalf, if it is to become a reality. Perhaps in a greater sense, this is true of the beginning of a rehabilitation center for alcoholics. Such work must truly be borne in the mind of God because heartaches and failures are not infrequent, though rewards and blessings are plentious and wonderful! In a practical sense, moreover, there are so many "loose ends" at which one might start that Divine help is needed to assure the all important right start at the right place!

In the early stages of the development of a rehabilitation home, as

in its later stages of routine operation, God uses men—many men! Men are needed for prayer support—men are needed to supply the material and financial need—men are needed to accomplish the many details with which the new work is confronted. But, God chooses the leader, the Executive, a man, to lead His infant work, co-ordinating the work of others, advising on its early policy, and guiding in the establishment of the program. This is no place for the weakling! This must be a man who is utterly sold out to Christ; a man with the will to stand without compromise, the compassion to work humbly with all of God's people, and the wisdom to utilize that which God provides, in this Gospel ministry. The unyielding, intemperate, negative-thinking man with the lack-luster personality will find it hard indeed to meet the demands that starting such a work incurs.

Jesus said, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28) Entering into a work of rehabilitation for the alcoholic is not a work to be taken lightly. First, we have a solemn responsibility to God, when we raise the banner of the Cross above our work, and purport to do His work. Secondly, in order for us to do any extensive work in this area, we assume solemn obligations to a trusting public which supports, to some extent, our endeavor, and thirdly, we dare not offer hope to those who have no hope, and fail to offer them the ONLY HOPE, the Bread of Life, which can mean restoration of body, soul, and spirit, and rehabilitation to a useful place in society. The cost must be counted! And we must be thoroughly equipped!

Assuming that any person or group of persons anticipating entering this rehabilitative endeavor will give careful and prayerful consideration to the selection of the Executive, being convinced that he is a man "of honest report, full of the Holy Ghost and wisdom, who may be appointed over this business." (Acts 6:3) we also take for granted that the endeavor will be backed by fervent prayer from a good number of God's people who are interested in such a ministry in the community.

It is imperative that a reputable Board of Directors be organized as quickly as possible, in order to nurse this endeavor along its infant pathway. The Board of Directors should be composed of Christians, called of God to serve in this capacity. They must be genuinely sold on the idea that the establishment of the center will render a community service as well as a work for which the Church of the Lord Jesus Christ is responsible. Thus, the Board of Directors should lend their prestige, their efforts, their material means, and their prayers to this endeavor.

Too often rehabilitation centers are forced to rely upon untrained and undependable help, frequently from the ranks of its own former patients, to carry on the job of rehabilitating the alcoholic. While many such former patients go forth to become great Christian workers, many

others fall along the way and bring reproach to the Name of Christ and the Rehabilitation center. The most perplexing problem the Executive might face in administering the affairs of the rehabilitation center is the problem of a qualified staff. A misunderstanding of the alcoholic problem by the public in general, the lack of awareness on the part of young people entering full-time Christian Service that this is a needy field, and the failure on the part of those well acquainted with the problem, to properly present this burden to those seeking God's guidance for their lives of ministry, gives us a part of the reason for staff problems. But there is another part. The demands upon staff members in the rehabilitation home are great, and only the assurances of the call of God and the will of God will suffice to satisfy the heart of the person who is on call throughout the day and night, and who works for a small salary because of limited funds. Total dedication is the first requisite for the staff member.

The size of the staff of a rehabilitation home will be dependent on financial factors, living quarters, availability of eligible workers, and the number of patients being served. Surely it can be assumed that a man-wife team alone would be unable to effectively minister to more than 20 men or women, if the usual duties of the Executive are carried on by the man. Additional staff in the form of secretary, bookkeeper, assistant to the Executive, counselor, chaplain, etc. are needed to improve the effectiveness of the program.

A systematic Bible Study should be a part of the spiritual program, and thus a vital need is for capable teachers of the Word, who can effectively communicate Bible Truth to all who seek help. Within the usual group will be the two extremes; the totally unchurched person who has never opened a Bible or attended Church, and the well-Churched person who might have been ordained to the ministry, or perhaps has a history of teaching Sunday School. All others will fit between these two extremes. And, blessed is the rehabilitation center which has a teacher who can interestingly and effectively minister the Word of God to all of them!

With the pressing need for help from an increasing number of alcoholic men and women, it seems unlikely that a work can start too large, from the standpoint of the need. However, consideration should be given to the capabilities of the sponsoring group of interested Christians. As plans are made in accordance with these factors, remember that God always honors well placed faith in Himself. Care should be exercised that fool-hardiness does not take the place of faith, resulting in a project being started much too large for the area from which support may be reasonably expected.

The matter of Christian rehabilitation for the alcoholic is a 24-hour a day job, and facilities for in-patient care must be adequately provid-

ed. Thus, living quarters to include bedrooms, kitchen and dining facilities, lobby, or living room, bath and laundry facilities, recreational facilities, Chapel and prayer room seem to be minimal requirements. Additional facilities, such as a library, may be provided, if possible. These physical facilities should be cheerful, comfortable, and utilitarian, inasmuch as this will, in reality, be "home" for the patient for a minimum of eight weeks.

While rehabilitation homes may begin small and grow larger when finances and staff permit, the dining room and the Chapel should be constructed originally with long range plans in mind. Thus, they should be built large enough to facilitate all of the patients the home is ever likely to admit, even after "growing pains" have brought about increased numbers of patients. This will cut down on the immense expense of rebuilding or the unsightly enlargement which often leaves the entire installation appearing to be an after-thought.

The size of the land area for a rehabilitation center is debatable. Each organization will adjust to that which is available. Ideally, no less than 50 acres of land, and more if it is available, lends itself well to this type of ministry, as land is then available for all of the recreational facilities needed; gardening, livestock, and the work details that the local situation demands. The matter of "farming for profit" as a means of supporting the facility is discredited by many experienced voices, who have been disallusioned by crop failures, inexperienced help, and poor timing. However, most installations may profitably have a small number of livestock for their own use, and small vegetable gardens from which vegetables are gathered, frozen, or canned, or used immediately for their own menus. Increasing governmental regulations make it mandatory that the Executive be acquainted with all laws governing livestock and gardening.

After the initial capital investment is secured, and the facility is made available for use in caring for alcoholics, it is necessary to establish an adequate budget for the rehabilitation center. Approximately 1/5th of this total budget will be needed for food (in 1974) since men and women who seek help for their alcohol problem frequently suffer from malnutrition and diet deficiencies. It is important that a well-balanced diet be supplied them so that they will be strengthened physically, making spiritual help possible. This per cent for food will be lessened if an unusually large amount of food items are contributed or grown. The remaining 4/5th of the budget goes for the normal budgetary items, i. e., maintenance, utilities, office supplies, salaries, etc. In 1974 a home which expects to maintain an average level of 20 patients per day can expect minimal financial needs totalling approximately $44,000.00 per year for normal operating expenses, in addition to all outlays for property payments and building programs. The

local situation determines the advisability of being underwritten financially by a particular organization or local fund raising agency. Inasmuch as the home is a Christian organization—an arm of the Church—engaged in the Christian ministry of bringing men and women into a saving relationship with Jesus Christ—there is much merit in presenting the program as such, to the Churches, ladies' circles, men's Bible Classes, and individual Christians, and depending upon God to move upon these for the primary source of support. There is little question that Civic Clubs, businesses, and individuals who see the result of the ministry of rehabilitation, in the transformed lives of alcoholics and recognize the value of the program will want to share in this operation, also.

Charging for services rendered to the alcoholic often prevents many from participating in the program because of lack of funds, making it better, perhaps, to encourage and accept contributions from the patients themselves, their families, or interested Churches or groups. It is assumed that for interdenominational works, the primary source of income will be contributions from Churches and related groups as God burdens their hearts.

The only thing that the rehabilitation home has to offer the alcoholic that will really help is Jesus Christ. Therefore, in formulating the daily schedule, care should be taken to provide an adequate time for private devotions, Bible study, evangelistic services, and personal counseling. The work therapy program is incidental to rehabilitation, and its primary use is found in its prevention of idleness, despondency and discouragement, and the accomplishment of necessary chores needed by the organization. Therein lies the danger of undertaking programs of self-support, for unless we exercise extreme care we become so entangled with the affairs of support that we waive some of the spiritual program so that our work will be as productive as we want it to be.

The needs of the specific rehabilitation home, and the size and type of work program undertaken will dictate the daily program, but the following is a suggested daily program which has been used of the Lord in the past:

6:30 a.m.	Rising Bell
7:00 a.m.	Breakfast
7:30 a.m.	Quiet Time
8:00 a.m.	Clean Rooms
8:30 a.m.	Morning Bible Class, Monday through Saturday
9:30 a.m.	Coffee Break
9:45 a.m.	Morning Work Program
11:30 a.m.	Prepare for Lunch
12:00 noon	Lunch

1:00 p.m. Afternoon Work Program
4:30 p.m. Recreation and Preparation for Dinner
6:00 p.m. Dinner
7:00 p.m. Voluntary Pre-service Prayer on Tuesday, Thursday, and Saturday (Free other nights)
7:30 p.m. Evangelistic services on Tuesday, Thursday, and Saturday (Free other nights)
11:00 p.m. Television and Radios off. Prepare for Bed.
11:15 p.m. Lights Out

Sunday services for "present patients" may be held, but all "former patients" should be encouraged to unite or re-unite with a Gospel believing and Gospel preaching Church, instead of using the rehabilitation home as a crutch. No effort should be made to have the rehabilitation home take the place of the local Church, inasmuch as the rehabilitation center is an evangelistic station with the goal of bringing the alcoholic into a knowledge of God through Christ, getting him grounded in the Word, with some growth in spirit. But the rehabilitation center can only give opportunity for limited spiritual growth, since its major concern is evangelism. Therefore, the Church, programmed to encourage spiritual growth, is the obvious place for the alcoholic who desires continued growth in the Christian faith.

Attendance at all spiritual services should be required of all patients. If a person does not need the spiritual program, the Home has nothing else to offer for his need.

Rehabilitation for the alcoholic is a peculiar ministry, separate and apart from other types of rehabilitation. With the distinct and varied problems and characteristics common among alcoholics, the best results in rehabilitating alcoholics seem, on the basis of present knowledge, to be found among those organizations that restrict their rehabilitation to alcoholics. With the large number of alcoholics, this leaves a wide spread, for alcoholics are found in every social and economic group—at all levels of regression, from the banker who still maintains his veneer of respectability, to the man on skid-row who has "lost all" because of alcohol, and is destitute of material and spiritual things.

Few rehabilitation homes have prepared themselves for a ministry with the female alcoholic, though we are continually startled by the ever increasing numbers of women alcoholics. To God's glory, and with a minimum of difficulties, facilities for both men and women alcoholics can be maintained on the same property. Adequate precautions are necessary, and there is little doubt that the job is made easier by distance between the two facilities. While it is not incumbent on the rehabilitation home to protect the alcoholic (and if it were, we would be

unable to perform that duty successfully), it neverthless becomes our responsibility when facilities for men and women are in close proximity, to keep social contacts between the two sexes at a minimum, for the protection of the Home. Christian organizations can ill-afford to be rocked by gossip and scandal, the easy result of frequent socializing between the sexes. Proper planning and execution of these plans assures success in this matter when reasonable caution is exercised.

Numerous testimonies are available from those who entered a rehabilitation home without hope, resigned to remain in bondage to alcohol for the rest of their lives, and thinking that this was the "cross" which they were asked to bear. But hope was kindled by the preaching of the Word, and was fanned into flame by the working of the Holy Spirit. And salvation, and deliverance, and victory, were the natural results. The Apostle Paul wrote, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to all who believeth; to the Jew first and also to the Greek." (Romans 1:16) The Gospel of Christ can transform any life, and to the extent that alcoholic men and women will accept the Gospel, and the Christ of the Gospel, they will be helped by the spiritual program of the rehabilitation home. Since the men and women who seek help at alcoholic rehabilitation homes are acknowledged alcoholics, because in most instances they come recognizing a need for help, and as they are often coming after trying many other remedies which failed, the harvest is a good one. Abundant blessings await that person or group who dares to follow the leadership of God's Spirit in tossing out the life-line in the form of the Gospel, to those who are in bondage because of alcohol, but who are not beyond hope. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." (Luke 10:2)

JAIL SERVICE

Lloyd Lambert

Matthew 25:37-40:

"Then the righteous will answer Him, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" And the King will answer, "Truly, I say to you, as you did to one of the least of these my brethren, you did it to me."

The opportunity of visiting a jail for religious services is a privilege of extending the Gospel to a portion of people, many of whom have had little love or protection of a good home as most have had and are hungry for a word of love, encouragement and the promise of Jesus for an abundant life.

There are two types of Jail Services:
(a) Individual visitation
(b) Group services
This article will be directed, for the most part, to group services.

LEADERSHIP:

Good leadership is essential. Leadership in the jail is best performed by a man who has a keen sense of responsibility, and who can be consistently present. A good song leader, preferably a fellow, is necessary and he or she should take care of the planning of the song services such as solos, instrumentalist, etc. They need to inspire enthusiasm and interest in purpose.

Specials should be prepared before time as well as worship material and Bible readings.

Before entering cells the leader should know and make known who is to lead in prayer or reading of the scripture as well as personal testimonies.

The service in the Cell blocks should move with enthusiasm and personal witness—witness should be evident in the individuals. The group, after the music and testimonies, should leave the Cell block leaving the speaker and one or two helpers, (depending on the number in the group) to deal with the prisoners' spiritual problems. He should also acquaint each new member of the group, especially speakers, as to the activities of the group and purpose in the services held in Jail.

RULES:

1. Purpose is to magnify Christ and bring souls to commitment.
2. Observe desire of sheriff and rules of the institution.
3. Communication with inmates should be carried on by the leader and speakers and no written messages should be taken in or out without permission of sheriff or Jail administrator.
4. Group remains together except for speaker who stays back either alone or, if he so desires one or two other workers can stay with him.
5. All communications with inmates should be on a mature Christian level and all romantic ideas should be left outside the institution.
6. Tracts, Bibles, or other literature should be handled by one person.

SERVICE PREPARATION:

These services are important, many lives have been changed and others greatly affected. This is an effective outreach of Christian witness. God supplies the power when we supply the will. Prayer preparation is necessary. Prayer groups should be formed to uphold

the needs of the men and women in jail as well as the speaker, singers, and all who take part in the service.

The Captain of the team should be responsible for the whole team. He should see to it that his team is organized and present as much as possible. A consistent group visiting regularly can have much influence on the inmates.

The song leader should try to have specials arranged before hand and a ready list of songs. Possibly song books or song sheets may be furnished to the inmates. Many prisoners like to sing along with the group. Singing has a profound affect on the jail population.

Before entering cells the Captain should know who is to lead in prayer and who will read Bible scripture and who will have a testimony ready. This avoids embarrassment to the group or anyone and keeps service going smoothly. Prayer before entering each cell and after all services are over, is a natural benefit. Each member of the group should feel responsible to find meditation thoughts, poems, special Bible selections and to lead in prayer or testimony when asked.

SERVICES:

After group is prepared, the Captain should lead group into cell block, singing a lively number. Some of the cell inmates have song lists or selections they like to have sung. They should be encouraged to sing with the group. The leader can do much to help them feel at ease. One method is to have the group to face the prisoners and sing with them—not for them. Face to face contact is necessary.

The greatest asset to the service is the personal witness carried by the group so that the inmates may see Christ in them. A smile, and alertness to take part or reinforce any need in the group is necessary, just as with a good football team.

Humming the prayer song during prayer and singing the words when prayer is over, or humming to assist a soloist, is often helpful.

The types of songs should vary and where there are older men, the older songs appeal to them most. Make every effort to get the prisoners to take part in the singing. Good singing paves the way for preaching the Gospel.

In the prayers and testimonies the persons must not be led to feel inferior to the group. These people are no different than any cross section group that is found in society. Their needs are the same as ours were before we were saved: that is, to find a right relationship with God through Christ. The crime against society is not what really put them there, but their alienation from God. God doesn't ask what we've been but what are we going to be, so we should never look down on these men for what they have been, but look at them through the eyes of Christ and see what they can be.

Don't forget the sheriff and his deputies are in need of Christ too, so carry your witness to them. Their attitude affects the inmates tremendously.

THE SPEAKER:

The speaker should make every effort to prepare himself to speak to the needs of the inmates. The inmates usually change quite rapidly so one seldom gets to speak to the same group too often—make it count. Never speak down to them but give a message that lifts and gives hope. It is quite difficult to use notes because eye contact with the individuals is most important. Have your sermon in your heart. These people are interested in what the Bible says and not so much of what we think.

A testimony is often more helpful than a sermon as also quoting or reading of scripture. This is an excellent place for a young man to start preaching and learn to love people. If he can love and speak to these in jail he'll have no trouble speaking before a friendly group in a church.

One of the main things to remember is that these people are little different from the cross section of people in many churches. Psychologically, they are filled with anxiety concerning their lives, and this is the most opportune time to help them see their life in Christ. May God help us to never be short when he gives us the opportunity to lead a soul to Him.

It is usually preferable to speak no longer than ten minutes and have prayer, giving them an opportunity to accept Christ. Here again the needs of the inmates must be first, not a need to preach. Some may be ready to accept Christ before one begins to speak. One should always be alert and ready to counsel and pray with them. Get to know the individuals as much as possible and talk to as many as possible individually. Leave helpful tracts, or helpful literature, a testament, or single Gospels of John, or Matthew with the people. "The Good News for Modern Man" is good to use. The Four Spiritual Laws published by Campus Crusade is a good book for Jail work.

Men should be dealt with on an undenominational basis and every effort be made to get them established in their own church. The jail is no place to grind interdenominational axes.

FOLLOW UP:

This is a very vital effort and many are brought to Christ through personal help. The team Captain can assist in this by helping the new convert get in touch with the mission or church of his choice and getting the minister of the church acquainted with him and his family. Most ministers are glad to cooperate with your efforts.

Writing letters to inmates is very helpful and can be done by some in the groups as long as the correspondence is kept on a mature Chris-

tian level.

Keep in touch with converts who have been transferred to other institutions and use your letters to help them grow in Christ. Helpful tracts are meaningful to them. This kind of follow-up can be very supportive when the convert is released and integrated back into the community.

Much more could be done in follow-up work which is very vital. There is the possibility of helping through the city social agencies, or someone who is having trouble with alcohol appreciates a visit from a recovered alcoholic, either one of your converts or a person in Alcoholics Anonymous, but only when they request it.

Some ministers will visit in jail at your request and this is very helpful to the inmates.

Always cooperate with the sheriff and his wishes at the jail so that nothing will be done to jeopardize his job, or your opportunity to go there.

THINGS TO REMEMBER:

1. Never permit friend, relatives of inmates to infiltrate group who might have selfish or dangerous reason for being there.
2. Never carry messages from inmates to outside without knowledge of Jail officials.
3. Never promise anything you cannot produce. Such as going to the judge or trial and putting in a good word. This can and should be done when you are sure of what you are doing. Don't be used.
4. Investigate case and background before getting involved; jail officials are usually helpful in this. Do not lose sight of your real mission—that of taking the Gospel to a dark world.
5. Finally, in case of mixed groups be in modest taste in the matter of dress. Remember you are there to glorify and lift up Christ.

Those are only suggestions which are intended to help you guide your abilities into this channel of service for Christ. There is no greater reward than to see the joy on the face of a convert. A pulpit was recently filled by a man converted in jail facing a long term in prison, now an ordained minister. Your personal message of Christ can only be carried by you.

These prisoners look forward to your visit and someone to talk to. The days are long, and the nights are worse than dreary, and a song is seldom heard.

HOSPITAL VISITATION

Rescue Mission workers are frequently asked to make calls on people in hospitals, sometimes by family, often by pastors who may be

going out of town, occasionally by other Christian workers, nurses, or friends of the patient. Then too, there are those of the Mission family who are hospitalized and these calls are of utmost importance, for the Mission client who is ill and in a hospital is in need of assurance of love and Christian concern.

We will list here some general principles of hospital calling. Local rules and regulations may have some affect; the seriousness of the patient must be considered, but in the main these general principles will stand the hospital visitor in good stead.

a. Unless you are familiar with the patient and the present condition, it is an excellent idea to stop at the nurses' station and be briefed. This is most helpful in calling and will enable you to avoid possible shock and/or embarrassment to both you and the patient.

b. If the door is either closed or partially closed, knock before entering. If there is any doubt in your mind as to the wisdom of going in, ask a nurse to go in first. Be sure to announce yourself as soon as you see the patient.

c. Immediately upon entering the room take a quick glance around and check any equipment which may be in use. Most hospital rooms today, have a great deal of mechanical equipment in service. Be very careful not to touch, or disturb or examine this. If the patient asks you to do so, get hold of a nurse and pass the request on to her.

d. Unless the patient is making good progress and gives evidence of returning strength do not shake hands. If you do so, be very cautious. A "hearty" handshake can do untold damage to a sick person. It is best to wash hands before entering a room and after leaving. Always wash hands between visits to different patients in order to avoid possibility of contamination.

e. Never sit on the bed!

f. If the patient is lying down, it is best for the visitor to stand so the patient can see without straining.

g. If the patient is reclining or sitting up, then the visitor can also sit. Be sure to be in a position where the patient can see you easily.

h. If the patient is in a two bed room or ward, you may ask that the curtain be drawn around the bed for privacy. However be very careful that this is done in such a way that the person in the other bed will not be offended. This requires real diplomacy.

i. Do not ignore other persons in the room. Introduce yourself, ask their name and where they are from. You might also ask what church they attend. Then give your attention to the one you are there to visit.

j. Keep your voice low; speak easily and reasonably slowly; be sure the patient can hear you without straining and ask if he/she can do so. Keep your voice on a level key—highs and lows in speaking may

upset the patient.

k. Keep your visit short—15 minutes is usually long enough. If the nurse suggests five minutes, take that and no more.

l. After a few minutes visit ask if you may read Scripture and have prayer. Unless the other patient has visitors ask if he or she would like to be included. I have never been refused this!

m. Read quietly, steadily, briefly. Select the passage with great care before entering the room. But always ask the patient if he or she would like any special passage. Usually they will say "It is all good, read any." Offer prayer in the same quiet manner. Include others in the room, by name if you remember.

n. As you leave, do so in the same quiet manner. Always stop by the bed or beds of others and bid them goodbye.

o. It is well, if anything unusual has occurred, to report this to the one on duty at the nurses' station. You can be a real help by so doing.

p. If the patient is in a coma. Never say anything in the presence of one in a coma that might possibly upset them in any way. Patients in a coma can often hear and retain what is said without giving any indication of it. This is not a commonly known fact but it is true. Even when in the hall with the door closed be careful about saying anything the patient should not hear for there are occasions when the hearing of the one in a coma becomes very acute, even though it appears that all faculties are dormant!

INDUSTRIAL WORK

Many Rescue Missions operate Industrial programs. Because of the complexities of these types of ministries and governing factors of local situations, individuals served, laws and the wide variety of methods utilized to meet various needs, it is deemed advisable to refer to these works in the most general terms. Contact with the International Office of the International Union of Gospel Missions will provide the reader who is interested with the name and addresses of Missioners who have been successful in these areas.

In the opening General Statement of Chapter six are given some cautions regarding the operating of activities in Industrial work.

In general "Industrial" programs fall into three categories:

1. Clothing and furniture is picked up by a mission truck upon request of a contributor. This is used for free distribution to clients. Any surplus is sold to help cover operating cost.

2. Clothing, furniture, paper and other discards are collected, either at the request of a contributor or by solicitation from door to door. Unfortunately, this latter method is referred to by the men of the mission who do it as "panhandling"—which of itself is a very degrading term and does little to help improve the morale of the men. This

material is brought into the mission, sorted and possibly repaired by people being aided in the program. Some is then used for needy clients and the rest sold in the mission store at low prices. Waste paper, scrap iron and other metals, etc. are sold to dealers.

Income derived from these operations is used in the program of the mission. By these methods work is available for clients who may receive room, board, clothing, personal needs and a cash allowance.

In cases of families being helped, wages are paid to the one working to help support the family.

A Scriptural basis for the client doing some work in return for assistance is found in 2nd Thessalonians 3:10 "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

3. There are Missions which have been very successful in the manufacture of useful items such as rubber mats. The money from sale of these things helps maintain those engaged in making them. This kind of operation calls for great care in selecting the article to be made, a ready market, good sources of raw materials and so on. Also caution in checking the law pertaining to manufacturing and the like must be exercised.

These programs can be beneficial provided the proper balance is maintained at all levels. That is: The Gospel of Jesus Christ must be foremost in planning; the objective is to win men, women, girls and boys to Christ; the mark of the work—The Love of God!

FARMS:

Waymon E. Pritchard

There are many Missions fortunate in that they operate a farm as a rehabilitation program. The farming program gives many advantages that city programs cannot offer.

1. It provides an opportunity for a man to rid his system of beverage alcohol and also free his mind from the pressures of the rush in the city.
2. The tranquilizing atmosphere allows a man to reflect, reassess values that he has misplaced.
3. Such a program should be approximately sixty days or eight weeks in length. This allows your ministry to be more complete.
   A. You can win the man to Christ.
   B. You are able to teach him how to read the Bible.
   C. You can teach him the power of prayer.

D. He can learn daily the application of practical Christianity.

The farming program should be in an isolated area of the county. This is a most desirable location in that it gives privacy to the men. The ones who are sincere wish to be alone for a while, and if this privacy is invaded, it can have a negative result. The isolation also makes running away less attractive.

There are basically three things that can be accomplished with a man in a farm rehabilitation program:

1. Physical regulation.
2. Work therapy (learning to work again).
3. Spiritual enlightenment.

Let us examine these:

Physical regulation; Each of us knows that a man who comes to the farm for help, does so as a last resort. He has reached "the end of his rope." He is usually in terrible physical condition. It has been weeks since he has slept soundly; eating is a necessity and not enjoyable as it once was.

It usually takes a man from one to two weeks to get himself on the road back to normal living. One man said after two weeks on a farm, "Preacher, you know I slept all night last night." Another man stated, "Boy, it's good to wake up instead of coming alive." These men had lost the joy of natural rest and sleep. It has also been noticed that the men gain weight and learn the joy of fellowship at mealtime.

It is needless to say that when a man admits himself to an alcoholic rehabilitation program at the farm, he gives his body an opportunity to heal itself. The body of man is a wonderful creation. "I am fearfully and wonderfully made," Psa. 139:14. A person's body will respond when given a chance to heal and renew itself. Some of the bodily disorders most frequently cleared up are: body sores, intestional disorders, high blood pressure, cuts, and bruises.

It also becomes apparent that these men have other problems needing attention to affect their complete rehabilitation. These are dental needs, eye glasses, and other physical disorders requiring extensive treatment.

Physical regulation is a giant step in the rehabilitation process of a man.

Work therapy: These exact words cannot be found in the Bible, but our parents taught us "Idle hands are the devil's workshop." This is basic in any rehabilitation program. It is scriptual—II Thessolanians 3:10, "If any would not work, neither should he eat." The discipline of work is one of the greatest and most honorable of all our tools.

Each man is assigned work according to his physical or mental ability and is held responsible for that work. No one will do his job for him, and he learns this immediately. In the interview with the patient, it

can be determined what he is best qualified to do. Many men want to learn a little of each task assigned. This allows more lattitude in his work, for he can be moved from job to job.

Work promotes natural tiredness and creates a healthy appetite. This, in turn, brings about more quickly the physical regulation, which has been discussed earlier.

Spiritual Enlightenment: Some people would put this first. It is no less important because it is placed last in this discussion. Our total philosophy is that II Corinthians 5:17 is true and meaningful, "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."

The spiritual enlightenment is best obtained when a man is clear headed and can reason out his needs.

Benny was a technical college graduate in electronics. He came to one rehabilitation program as a last resort. "It was my bottom," he later said. He was cared for through 'the shakes' and nursed back to health. His work assignment was working with brood sows. The sows were ready to farrow and little pigs were being born regularly. This was a new experience for him. Later, he had to enlarge the pens, and he tells this story: "There I was stringing hog wire, and like the 'Prodigal Son,' I said to myself, "You fool, you have a good education, a nice wife and three lovely children, and here you are taking care of another man's pigs for nothing! I'll go home and be God's man." He knelt there in the hog lot, gave his heart back to God and then did just that—he went home.

Spiritual enlightenment is realizing that God has a place for "me," and seeking to find that place is the next step.

If we fail to win every man to Christ, let us not be discouraged. Jesus said, "Ye shall be my witnesses." We want to win these men to Christ. Our prayer is that they may receive spiritual enlightenment.

It must be realized that the Rescue Mission farm is not only to reap crops and livestock; the crop is SOULS FOR JESUS CHRIST!

MEDICAL SERVICES

Waymon E. Pritchard

Each Superintendent is faced with the tremendous problem of providing medical services for the clients that frequent the mission. A few of the types of ailments are:

Broken bones, cuts, blistered feet, infected sores, sore throats, influenza, colds, high blood pressure, heart conditions, frost bite, poisoning, skin cancer, hernias, sunburns, etc. These cases are usually acute in that the infected person has neglected himself. This person could have been on a prolonged drunk and not fully realized his condition.

One such man was brought to a Rescue Mission during a bitter cold season of the year. The man had crawled into a warehouse trying to escape the weather. He was drinking heavily and did not realize how cold he had become during the night, therefore, he suffered frost bite of the feet and fingers.

This man was taken to the local hospital emergency room for treatment and in turn hospitalized. The emergency room of the local hospital will give immediate treatment and refer the patient to a day clinic for follow up treatment. This is the usual procedure that is followed by many missions.

The ideal situation is to have a clinic in the mission with a local medical doctor on call each day. This is not always possible for most missions as this procedure can be costly and impractical. There are several successful treatment clinics in the missions of larger cities. A good example of this is the Union Mission of Atlanta, Ga. which has a well equipped 14 bed infirmary. A doctor is on call.

The mission can complement the local hospital by allowing that institution to refer patients needing only to convalesce. These persons need not take up a $50.00 a day bed in a hospital when the mission could provide the same service for $5.00 a day. These are usually patients with broken bones, minor cuts, after minor surgery, etc.

If your mission is in a city where there is a medical college, Interns or Externs could be assigned to check the mission's infirmary daily. The local visiting nurse from the County Health Department will also cooperate and provide services such as bandaging and dressing wounds, carrying out simple medical procedures.

The one great value in providing your own clinic in your Mission is that a Christian testimony can be presented to each patient. Therefore, a greater opportunity is given to you to win the patient to Christ.

CHAPTER NINE

MINISTERING TO THE WHOLE PERSON

Maurice Vanderberg

I.

"Rehabilitation"—it has a nice sound, doesn't it? And we are so vulnerable to the innocent facade of a good sound. Plans, programs, therapy, rehabilitation—they all have nice sounds; and they help so much to ease the pain of our frustration, the unproductive, uncertain courses that we follow. We are sure, though, that we are directing rehabilitation programs. But, it is not enough to say that we are engaged in rehabilitation. We have excused ourselves with terms too easily and too often. It is time that we ask some provocative, even painful, questions such as, "What does rehabilitation mean? What kind of people are we rehabilitating? Are we equipped to do the job?" We dare not fail to ask, with complete candor, these questions. We are presuming to interfere in human lives, to probe into the minds and emotions of people who are victims of monstrous problems. The field of abnormal behavior deserves the same or even greater consideration than that involving persons who are physically impaired. One would not assume the responsibility of applying scalpel or forcep to a wound that he is unprepared to treat. The pathological consequences of imposing oneself into the area of either physiological or psychological impairment for which he has no skills are immense. The least we can do is expose ourselves to the glare of honest introspection, discover our inadequacies and make every effort to correct them or compensate for them.

The first of these three questions is a clinical one and can be answered quite simply. By definition, rehabilitation means, "to restore formally to a former capacity or standing, or to rank, rights, or privileges lost or forfeited. Also to reestablish in good repute or

accepted respectability as a person or character, name, and so forth after disrepute. Also to restore to a good condition, regenerate or make over in an improved form (as to rehabilitating human nature, to rehabilitate one's ideas or methods)." Reference: Webster's Dictionary.

By Christian standards, this definition fails to meet the criteria of Scripture which proposes the restoration of the spiritual man to his Edenic claim and requires our total commitment in the implementation of this restoration. Gal. 6:1, 2 Tim. 1:7.

The second question, "What kind of people are we rehabilitating?" eludes definition. Simple definitions have been one of our principal obstacles since the inception of the reclamation programs. We have been inclined to choose up sides between two simplistic poles. Our clients must be either sick or sinners, diseased or damned. Fervently and often we sing the old hymn, "Just As I Am Without One Plea," but the questions come back from the man in the pew, "Who am I? Why am I like this? What has happened to me?" The concept that the man is without one plea is generally misapplied to suggest that he has surrendered both his rights and his reason and is to be melted down through prescribed processes and poured into a mission shaped mold. If the image is flawed or the materials do not hold together, we do not trouble ourselves with trying to discover the cause but simply relegate the shattered debris to the garbage heap from which it came. Far too often we insinuate that that is where it belongs.

Unless we are able to comprehend that each person who comes to us is **what he has become through a lifetime of experience,** we will continue to deal with him as though the sum total of the person is that which just came through the door. We will fail to see him as the result of processes that took years to lead to this day. It is both our privilege and our obligation, by the help of God, to set in motion new processes that will begin to untangle the intricate web of time and circumstance so that the new man might be molded.

Finally, the third question, "Am I equipped for the job?" is the most difficult. It strikes too close to the nerve—"How dare my qualifications be questioned. I am called of God. I have given my all." But instead of declaring what we are giving, we should be asking, "What am I getting?" and rather than displaying our credentials, we should be asking, "What have I been willing to settle for?" Let me explain at once that I have no reference to academic achievement as a standard of qualifications, nor do I suggest material compensations when I elude to a return. My concern is that most of us are too self-serving in our sacrifices to achieve an adequate understanding of the objects of our service and that few of us are willing to invest either the time or energy required to arrive at that understanding. We are pre-programmed to traditional cliches that tend to reflect our theological

conditioning. To begin to think quickly undermines our security and new ideas are tantamount to an attack on what we have always known to be true.

Five basic drives characterize the dangers that haunt rescue mission personnel, and I list them in the order of their priorities. Each of these five are designed to elevate the personal ego and to serve our own sense of self-esteem.

1. Paternalism: "I am being good to you by giving you what you need. I will do your thinking for you, and you must submit to me. You are not adequate without me for you are my product."

2. Legalism: "There are X number of rules that you must keep, and if you break them you are not sincere."

3. Penalism: "Because you are here you must be bad, and it is my responsibility to make you hurt and therefore to make you good. Don't get too sure of yourself and don't forget that you came to me for help."

4. Isolationism: "Don't try to be my friend or expect me to be yours. Don't forget your place. You are not really my equal."

5. Adorism: "I am doing things for you for which you must be grateful. If you are not grateful you are not sincere and I will not do any more for you. You must realize that I am very good and very generous."

The point that I wish to make is that we are inclined to use the deprived or disturbed person to quell the emotional storm within our own breast and to reestablish our own sense of worth. There is danger that we deplete the stature of others in order to enhance our own, or to accentuate the lack of another, in order to compensate for our own. It is possible to feed on the helplessness and weakness of others and so establish a false sense of strength.

While I have been careful to explain that I do not have exclusive reference to formal preparation, neither do I wish to give comfort in this area. Obviously, the field of rescue missions is replete with persons who have been long in the ministry without opportunity or inclination toward academic preparation in any of the sciences dealing with abnormal behavior. Most of us have relied on two or three basic factors that are simply the obvious product of the process of events and time spent in the ministry. First of all, there is the confidence of the call that God has given us. Surely He would not call us to a ministry for which He would not enable us to perform. Secondly, in all probability, we have spent hours ministering to groups, dealing with special problems, or simply functioning by necessity as the needs of people were pressed upon us. Thirdly, most of us are conscientious enough to want to do our best for God and for the client whom God has brought to us. Centainly, this implies some degree of introspection as well as some sharpening of our insights into the needs of others.

It is my contention, however, that this represents a status quo that

is no longer acceptable. There is no excuse for the lack of some clinical knowledge in the area of abnormal behavior. It is doubtful that a metropolitan area of any size at all is without numerous opportunities for lay persons to gain some knowledge and experience in this field. All colleges and universities now offer low cost adult training on a limited enough scale to allow most people to include some curriculum into their schedule. Most hospitals and health centers have arrangements for basic training in group or personal counseling for the express purpose of arming pastors, agencies, institutional workers, and lay persons interested in a working knowledge in personal relations. Industries are making available seminars and short term conferences as a means of providing some solution to the growing problems within their own organization. The National Council on Alcoholism has been holding training institutes in many localities, which are available through scholarships, to almost anyone engaged in the area of alcoholism. These are only a few of the many provisions that have been made to meet the pressure of our times. It is, therefore, incumbent upon mission workers everywhere to avail themselves to these opportunities to sharpen the tools of their crafts.

There is an encouraging interest in alcoholism on the part of Christian young people receiving their education in the behavioral sciences. Many of these can be directed into the general field of rescue providing that they discover the soil for the sowing of their own interest and academic achievements. We ought not to fear them as poachers in our territory or feel threatened by the new methods and principles which they introduce into the work. Only the message and those higher spiritual objectives must remain unshakable.

Once the superintendent and the board of directors become aware of the illimitable value of this specialized training, they should waste no time in implementing training programs for their own staff. This can be done by encouraging or requiring some exposure to seminars and conferences of this type. Qualified persons can be brought into the mission itself for the purpose of providing training in the use of specialized skills. We might point out that even where Christian psychologists, psychiatrists or trained counselors are not available for staff training, there should be no hesitation about employing the services of sympathetic men in this field.

We are not asking for a new philosophy or new objectives. We are simply attempting to acquire new tools and become proficient in their use. We owe our clients every conceivable skill that we can acquire.

The concept of ministering to the whole man is not a new one. It is, however, relatively new to the rescue mission. There has been an appropriate emphasis on spiritual programs, but almost to the exclusion of realistic solutions to the monumental problems of those coming to

the mission for help. The awareness that Christ Himself dealt constantly with the total man (body, soul, and spirit) is not a revelation; but it is, nevertheless, a refreshing rediscovery that can immensely enhance the effectiveness of the rescue mission. I am reasonably sure that this statement will draw objections since, quite obviously, missions have commonly provided food, shelter, clothing, and some clinical care since the birth of the rescue method. However, the "new discovery" involves physiological factors far more critical to recovery than these. They are essential to survival, but they have no rehabilitative qualities. There is danger, in fact, that to limit provision to the survival elements over a long period of time without providing physical and emotional repairment is to perpetuate the person's problem, rather than to contribute to his recovery. He becomes an increasingly dependent person lacking the incentives necessary for recovery.

In the consideration of the whole man, the body does not logically come first. It does obviate itself more readily, however, since it is the observable element. The bleak aspect of human wretchedness provokes, at the first inspection, either pity or disgust as the sight, sound or the smell of the person inflicts itself upon us for the first time. That which confronts us first is an image of misery that assaults our senses and bears irrepressible evidence of the desperate condition of the person standing before us. For these reasons we choose to discuss the physical aspects of the client first.

There is no simple approach to the human wreck who stands before us. In the first place, the subject has experienced profound physiological debilitation, for which there is no quick or simple solution, and needs treatment that involves both time and skill. Organic deterioration includes permanent damage to brain tissue, heart, liver, stomach, and the respiratory system. It is a matter of common record that most of the damage is irrepairable. Brain cells do not rebuild. The liver, once deteriorated, can never recover its normal function. Damage to the heart is permanent and represents one of the most common causes of the high mortality rate among alcoholics and derelicts. The list of organic ills resulting from years of gross misuse of the body is long and impressive and gives ample evidence of the need for medical help.

Since it is generally conceded that most organic damage defies repletion, there are, it seems to me, two paths to follow. One is to recover the depleted organ as far as is possible and the other is to strengthen those areas of the body that still remain intact. That is, improve the general health and welfare of the victim so as to diminish the burden upon the impaired part. The human body has a marvelous capacity for compensating for its losses and adjusting itself to its needs. This is, of course, providing that the deteriorating forces are

arrested to allow for the strengthening of these compensating factors. For instance, a heart already damaged beyond immediate repair can be helped substantially by the exercise, diet and disciplines that can make the whole body a wholesome vehicle for the sensitive organ.

It is quite obvious that the average rescue mission could not provide the technical skills needed for such a program. However, it would be seldom indeed that other agencies that do meet these qualifications would refuse to assist in a cooperative relationship between itself and the rescue mission. If the mission is attempting to be a sincere support agency within the community for local hospitals, mental health centers, welfare departments, etc., they will find these same agencies quite willing to reciprocate in the pursuit of their own objectives.

A second major part of the problem has to do with the soul. One very sensitive "soul" issue involves performance failures within the mission program that often defeat efforts to affect rehabilitation. Normally, the problem does not lie with the client but with the staff member who fails to take into account the physiological debilitation previously referred to. Often mission workers actually contribute to the defeat of their clients by assigning them to tasks which defy an adequate performance on their part. It is quite obvious that irreparable damage to the central nervous system over the years would result in an impairment of skill performance. Coordination is lost, vision dims, instincts fade and reflexes die with the continous assault of both narcotic chemicals and aimlessness upon the human body. It is extremely important in assigning tasks to men engaged in recovery programs that we be very careful to match the assignment with the client's capacity to cope with that assignment. It is not accurate to say that we have a work incentive program if, in fact, we assign tasks to them in which they are doomed to failure. A further defeat does not enhance the client's reach for higher goals. Our calling is not to add weight to the burden of a man's condemnation, but rather to begin, by a slow and compassionate process, to build him up again. He needs to gain stature, first in his own eyes, step by painful step, and then in the eyes of those around him. The delicate business of restoring a broken person back to self-esteem, community acceptance, and spiritual productivity requires both a patient and informed maturity.

A direct result of the deteriorating processes to which we have referred has to do with the client's inability to perform up to the standards which he himself has established. It is not easy to settle for less than past performances, and often it is the responsibility of the counselor or supervisor to gently direct the client into the surrender of his pride in old skills and on to the assumption of completely new ones. This may be difficult, but it is essential if a true rehabilitation is to be

realized. Furthermore, evidence piles upon evidence that many men and women yield to aimless defeat because they have spent a wearisome lifetime attempting to adjust to a vocation for which they have neither aptitude nor interest. Vocational reorientation is of prime importance in such cases.

Again, nearly all communities are blessed with the advantages of numerous vocational counseling services which are at the disposal of any organization attempting to deal with the displaced person.

Let me briefly suggest a counseling outline that has been of great value to us in counseling both men and women who have traveled a long and treacherous path of personality disintegration. This outline is applicable to all of the areas of rehabilitation, body and soul and spirit. (See counseling outline.) While these suggestions are not solutions, we nevertheless recommend that they are useful tools in the methodology assumed by the local rescue mission.

If we properly define "soul" as having to do with the motivational or volitional aspect of personality, we consent that this is one of the most fertile areas for the dynamics of rehabilitation. The soul, we conclude, has to do with the emotions, with the intellect, and the will. In all three of these areas our client is in trouble. I am afraid that, historically, we have hampered our progress in dealing with the total man by accepting simplistic definitions that simply distinguish the immortal entity from the temporal—the soul as distinct from the body. This is a valid distinction, but it fails to be either a definition or a description. The soul is, in fact, infinitely more complex than the body and infinitely more difficult to treat because it defies the criteria of the scientific method. It cannot be weighed, measured, counted, or even compared. We are inclined, under such circumstances, to cover our inability to cope with such a complex situation by simply ignoring it or relegating it to theology and suggesting that it is the exclusive property of the preacher. Such an evasion, however, does not really exclude us from our responsibility. We are, in fact, inestimably more responsible for this particular area than any other because it is not only where the man lives, it is the man himself. It is his thought life, his responses and reactions, his defeats and his victories, his conquests and his wounds. It is impossible to speak of rehabilitation without coming to grips with this complex, nebulous, yet very real person. The soul is all that the body is not. It may be simple to surrender the soul to the preacher, but it is still the soul that the counselor must look at behind those eyes from day to day.

As scarred as we discover the bodies of the victims of poverty and alcohol to be, those scars are insignificant in comparison to the deep and ghastly lacerations of the soul. What a tragic error to look the gaunt and disfigured man or woman in the face and see only a "drunk" or a

"bum" or a "prostitute." The depth of trauma that he or she has experienced is beyond most of our comprehension, unless we have either walked in their shoes or are capable of identifying, through our own weaknesses, with their terrible failures. They do not have to be accused. They do not have to be named. They do not have to be penalized. They have suffered all of these humiliations at their own hands. It is inconceivable that we could feel the contempt for these people that they feel for themselves.

II.

A major and basic element in rehabilitation has to do with the establishing or reestablishing of relationships between the client and the Christian community. Until this has been accomplished, a program for spiritual growth is like a ship cast adrift upon an endless sea without direction or destination. The best program for the development of the spiritual man requires a place and condition in which it can develop.

It is discreet, at this point, to remind ourselves of the purpose and function of a rescue mission. Ours must be a Christ centered program of redeeming people lost in body, soul, and spirit. To begin with, it is proper to assume that each person has or will now trust Christ as their personal Savior. In other words, if they haven't when they come to us it must be our first objective. It is also essential to press each one to make a public profession of faith. This is not only scriptural it is psychologically desirable. They become identified, if the program is real and if our staff and the people around them are real, with a group that sets them apart from those people out on the street or that family across the hall. It is true that they may have gone to the altar many times before, but I am not sure that I care too much about that. We are dealing with one particular incident and we want this incident to be different for them. Our position must be, "If you are going to participate in this program, then we want you to have Jesus Christ as your personal Savior and know it; and we want all those other people around you to know it also. We want you to take a step that is definitive and that separates you from them." If the separation is not real, then the burden is on the professor and not upon us.

We must recognize, however, that only occasionally does a man come to us for spiritual help. Normally his needs are more immediate. Food and shelter and clothing and often sheer survival make up the basic drives of his life, and it is for these items that he comes to the rescue mission. Even such incentive that can make our recovery program meaningful experiences, must be initiated by the mission staff. He does not want to be saved; he wants to be fed. He does not want to grow spiritually, he wants to be comfortable and warm. Only as we establish both the environment and the motivation that he cannot

produce within himself will we see the beginnings of new interests and new initiatives. If that man ever becomes a success story for your mission and an established part of the Christian community, it will be through a long and painful and frustrating process of prayer and work and even a bit of worry. Success rests largely upon the persistence of the prayer, the patience and tenacity of the work, and the ingenuity and creativeness of the worry. It is my firm conviction, therefore, that the man who comes and makes the trip to the altar and remains for one or two days to become calm and comfortable and then leaves again cannot really be called a convert. It is false to make him a statistic on our monthly report. It is presumptuous on our part to assume that anything of permanent value had happened, even though he has gone through the little ceremony that we have pressed upon him and that has been pressed upon him in the last twelve missions that he visited. He has gotten to where he performs very well for he has learned how to pacify the preacher and please the mission director. It is incumbent, then, upon the mission superintendent, to institute a program that will penetrate the practiced facade that expediency has erected as an instinctive defense mechanism.

A past Intl. President of the I.U.G.M., Rev. Jerry Dunn, author of "God is for the Alcoholic," has produced a chart representing a cycle that the drinking man goes through. There are five stages to this cycle as follows: one, the desire never to drink again; two, pride of sobriety; three, fear of drinking again; four, feeling that you have mastered your problem; and five, complacent to addiction—social success. Then, of course, the sixth obvious step would be back to drinking. This is a good and helpful chart and we all observe this cycle repeated time after time. But, there is another cycle correspondent to this one that is just as important and just as critical for our consideration. It represents the same procession of events, only it is geographical, social, and economical rather than purely psychological. It begins in a hotel room in which a man is very lonely and bored. From there he goes to a bar where he gets very drunk. The next step is jail or the municipal institution where he stays for thirty, sixty, or ninety days. He comes out of that institution sober but remorseful, and so the next step will be the local rescue mission where he comes to cool the fervent heat of his guilt by attending a series of services and kneeling at a series of altars. When he feels well enough, he draws a paycheck and the whole cycle begins again.

Great volumes of finance, energy, and ingenuity have been expended in trying to discover the processes that will interrupt this cycle. Large cities provide a galaxy of programs designed to accomplish just this objective such as AA programs, mental health centers, hospital wards, etc. These plans are obviously commendable, but all have one thing in common. They put the man right back where he came

from—on the street. They are neither inclined nor programmed to accomplish anything beyond that. If the patient has been committed to psychiatric treatment in a mental health center or counseling in one of the many halfway houses, he remains there through a prescribed series of treatments, reaches a nebulous criteria of recovery, and is then terminated to go back out onto the street—the same street from which he came.

Let me emphasize right here that it is not my intent to discredit programs of this type or the rescue mission's use of them. On the contrary, I am unreservedly jealous of some of the techniques that are presently being appropriated and utilized in this field of recovery.

I repeat, however, that unfortunately rescue missions often fail to break the cycle. They have within them the staff, the equipment, the motivation, and within their grasp the divine power to accomplish this. It is a sad fact, however, that they do not really affect recovery for an appreciable number of men and women. It is my judgment that this is because they have failed to incorporate into the formal planning of their program one element that can produce results. It may not in every case, or even in most cases, but for those men and women who are genuinely motivated to learn and to live a mature and productive Christian life, this element is divinely provided in the community of believers known as the local **church.**

Most rescue missions provide a curriculum of daily Bible classes. Further, they schedule fellowships, group therapy sessions, and personal counseling. In other words, most carry out the normal pattern of programs of the rescue mission. But eventually a man reaches a saturation point in which Bible classes, prayer time, counseling, or any of the standard procedures fail to disturb his mental processes or his emotions. As long as he is a part of a program that does not provide an escape from the larger institutional cycle and, therefore, fails to give him an incentive that can appeal to his normal intellectual and emotional impulses, he will yield to the status quo of his bare existence. This saturation can be illustrated by the man who is experiencing a terrible thirst and who actually feels that he could drink forever. But, eventually, he reaches the place where he cannot drink anymore. His system will not absorb more alcohol and will, in fact, reject it. I believe that men will inevitably reach that saturation point in our programs if they are not taking them anywhere except back to the street. They have heard everything there is to hear and have heard it so often that their senses are dulled to its impact.

It is my observation that rehabilitation is about eighty per cent resocialization. Man is essentially a social animal, and he is going to have a social environment in which he can relate to others around him. He is also categorically egocentric. This social environment is going to

be a place in which he can be reasonably comfortable and where he can compete with other men around him. His ego, though tragically diminished and painfully depressed, is going to try to establish itself within his environment just as yours and mine. He is going to be able to drink more than those around him or he has to have been in more jails or, perhaps, even carry more scars. His self-esteem may find no root or soil beyond that of his own personal tragedy, but it will at least be a tragedy of sufficient quality to give him status among his peers. Something has to be true that makes it possible for him to live, not only with those around him but with himself, for there is, in spite of his deterioration, a little bit of "him" left.

Based upon that theory I suggest that missions ought to see their unique function more clearly. They are not an end. They are only a means to an end.

During the early part of the second World War in 1943, we crossed the ocean in an old ship. It was a miserable old scow, but it was destined to carry us through the North Atlantic to England. It was during that period of the War when the wolf packs of the U. boats were prowling the North Atlantic waters. I did not spend a serene moment on that boat, and I assure you that I very vigorously and with great dedication went through the lifeboat drills. I was going to be the one man on board that was going to live if the boat went down. You see, I could picture myself out in that tremendous, heaving ocean in a lifeboat. You may be assured that if that ship had gone down and someone had come along in a lifeboat, I would have been most delighted to get on board. It would not have taken me long, however, to realize what the function of the lifeboat was. Now anyone would rather be in a lifeboat than in the water, but no one would rather be in the lifeboat than on shore. All the lifeboat is designed to do is to rescue a person from sinking beneath the waves and to convey him safely to shore where he can live a normal, satisfying, and productive life. This he cannot do in the lifeboat. Having just been rescued from the water, you may like a lifeboat for a day and you might even like it for a week. You might even like it for a month, but there would come a time that because of the limitations of the lifeboat and the inadequate diet that it offers the water would look better than the lifeboat. The lifeboat is simply not the place where one sets up housekeeping or vacations for thirty days or establishes a way of life. History records occasions when men, having spent so much time in a lifeboat that their systems could no longer tolerate the circumstances, have jumped back into the sea and perished. What a futile exercise that rescue operation turned out to be.

I would like to repeat the premise that a man is going to have a social environment. He is going to relate to people and it is going to be with people with whom he can be comfortable. It is our job to establish

a program that will help this person become comfortable with the right kind of people and in the right kind of society. A rescue mission, as the name implies, was never designed to be anything more than a lifeboat. The principal function must be to initiate those programs that will ultimately deposit passengers on the shore.

In looking back on my own Christian experience, I realize that every possible support was available to me—a Christian mother, a dedicated Sunday school teacher, a group of maturing young people, and the counsel of a Godly pastor. In retrospect, I can recall that I was tremendously relieved of a terrible burden of futility and emptiness. I literally found myself. As the new generation says, "I found my identity." I was not aware that it was lost because no one was telling us in those days that we had lost it. But, at any rate, I found it. As I have already said, I had every possible encouragement and every advantage and benefit that could accrue to a young man in his early Christian experience. I am amazed at the philosophy that we so often hear propounded. "The man has gone to the altar and received Christ as his Savior. Why does he still have an alcohol problem? Why should he be lonely? He should now find his companionship in Christ." Admittedly, for most of us, Christ wasn't enough and we got married. These fellows cannot do that. Obviously, then, some vehicle is needed to translate people who had spent the major part of all of their lives in the depressed area of the city or under the bondage of alcohol or indigency back into the mainstream of a Christian society where they can enjoy normal relationships.

If we were to try to design a perfect vehicle by which we could translate men from this skid row orientation, this vicious cycle, we could not possibly design one as ideal as the institution of God, the church. It is precisely at this point that the crux of social, spiritual, economical, and emotional recovery rests. How efficiently we are using this readymade, divinely ordained instrument called the church determines the effectiveness of our program.

The church does, however, present a formidable aspect to most mission clients. It represents everything the man or woman is not, and holds a special terror for the subject, for it brings into sharp relief all of the failures that have cursed his or her life. We should all understand what it is like to go as a stranger into a situation that is not really congenial or comfortable.

Though it was a long time ago, I honestly remember my first day in school. I approached the day with eagerness, but I approached the school with fear and trembling. I did not want to stay, and it took more than the ordinary amount of persuasion to keep me there. I wanted to leave school every day for the first several years of that experience. So, my parents coerced me into going. I didn't like it, but it is the means by

which I got an education. As a result, I believe in the principle of coercion. It is highly possible that my parents did not raise me properly, for it did not trouble them at all to send me off to school against my will. If they hadn't, I would never have gone. I went through the first several years of my education against my will, **but I can read.** It is based upon that ability to read that most of our mental development is foundationed, and without it we would have remained uncoerced but illiterate.

When the man or woman comes to us and says, "I want help," he is placing himself in our hands. It should be assumed that help is what he or she wants. If, in time, there is evidence that the desire for help has taken on a spiritual dimension, it should be assumed that measures correspondent to that dimension should be introduced. It is fair to the patient to take the position that he is yielding himself to our care and that he is prepared for us, the doctors, to dictate the terms of his recovery. To allow him to make decisions is to be untrue to our obligation. If doing what he had wanted to do had been sufficient, he would never have gotten into this tragic condition. Obviously, a new initiative has to be exercised and, in fact, enforced upon him if recovery is to be realistically anticipated. The doctor must take the responsibility of prescribing the medicine and the plan of treatment. To yield to the whim of the patient is to simply perpetuate the problem. If he will not accept our prescription and our plan of recovery, he must seek another doctor who will perhaps be dictated to.

Unfortunately, the derelicts, when they first come to the Mission, cannot think other than skid row or poverty. Before they can experience any appreciable reorientation, the mental set, the base of emotional operation, must be slowly and gently transferred from skid row to average church and community. There will be no final recovery unless and until the old institutional cycle is broken. The church is God's instrument of accomplishing this. Whatever program we may have instituted and developed in our organization, if it does not bring our clients into a direct and meaningful relationship with people, they will never realize rehabilitation. Further, the church will provide them with those elements necessary for spiritual growth and maturity. This, after all, is the principal objective of the rescue mission program. May I emphasize once more that the psychologically structured work program or the development of skills cannot accomplish what the church can accomplish in this ultimate goal of reestablishing the clients in their community.

We should assume that each person who comes to our program comes to learn to grow as a Christian. Therefore, it is essential that we map out a program that he can follow. In keeping with the analogy of the lifeboat, let us put it this way. He has to step out of the lifeboat on to

the shore and it is our responsibility to see that he does. We carry the oars; he is just a passenger. If all that the lifeboat does is to circle around in the middle of the ocean until the man grows weary and jumps back into the water, it is our fault. God has given us the means of translating this man from the lifeboat on to the shore where he can find job opportunities, Christian relationships, and normal social situations.

These people are not only our responsibility but they can be our victims, literally. They are helpless because they are limited to what we do with them and for them. They have no other resources but the strength of our hands upon the oars. They are helpless, hopeless, dependent individuals. The boat is ours. So, if they stagnate in a stagnated program, it is because we have failed to realize that they are simply average human beings who have, by virtue of various debilitating forces, become derelict. To us God has given the privilege of working in this most difficult, most challenging, and yet most rewarding field.

Spiritual rehabilitation is, in fact, spiritual growth and maturity as it is for all new Christians. It is a common error to assume that the objects of the rescue mission effort have reached a point so low on the human scale that they no longer deserve or can benefit by the extensive efforts that we consider adequate for our own spiritual growth or that of our neighbors. We, therefore, are inclined to limit our programs to the elementary approaches normally considered appropriate to children. The miracle of total transformation that **did not** take place in our lives, we fully expect or require in the lives of those who come to us with some of life's most crushing problems. The same basic elements are required in the spiritual growth of any human being regardless of their social or economical status.

First of all, we must assume that the man's very presence implies the operation of the Spirit of God. To assume otherwise is to trust nothing more substantial than blind accident, an accident that we assume God wants us to make the best of. I could not survive such an assumption for one day in the face of the obstacles that I must meet from hour to hour. If God is not in it, I cannot afford to exhaust myself or run out my time in a project that is doomed to failure. We must assume that the Holy Spirit not only directed the subject's feet to our doors but that He has brought to bear the full weight of His conviction of sin upon the tormented heart and mind of the client. Those persons with whom we enjoy some degree of success have surely been the objects of the loving pursuit of the Holy Spirit. We dare not assume that our programs have accomplished a spiritual regeneration.

Secondly, the Word of God is essential. Let us be careful not to assume that a sermon shouted from a rostrum is the sum total of Bible effort needed to affect spiritual recovery. Unless we are prepared to

encourage our client to remain as a guest, daily counsel and encourage him from the Word of God and from our own experience, exercise the greatest degree of patience and tolerance toward his failures, and take into constant account the depth of trauma through which he has passed, we will never have made an adequate application of the Word of God. Bible classes can blend with group therapy, prayer with sensitivity training, sermons with instructional meetings. In fact, once the client has become involved in our programs, every spiritual exercise must include this subtle blend and every moment of activity must include elements that will encourage the spiritual nature. The two cannot be separated. One without the other is meaningless. The Word of God, applied through the miracle of the Holy Spirit, must have its principal application to the physical, mental, and emotional aspects of the total person. The redemption of a soul must suggest the redemption of a life. Romans 12:1, 2.

In the third place, prayer, so often spoken of casually by the client, is imperative if the Word of God, under the illuminating ministry of the Spirit of God, is going to take its effect. Prayer must now become more than the "Now I lay me down to sleep" of childhood. It must become a real and vital avenue of communication between the patient and the one to whom they pray. This is perhaps the ingredient most difficult to introduce into the normal pattern of the new Christian. They have played the game too long. It raises images of mother's knee and the old Sunday school but does not assume a realistic role in the new Christian's life. Again, great patience and persistence are needed if there is going to be any real communication with God.

Finally, our greatest privilege and responsibility is, through these three processes, to teach our charges that Christ really does make up the lacks in their lives, that in spite of the years of tortured insecurity they now enjoy security in Christ and that, though a lifetime of failure has convinced them that their particular life has no meaning and has completely robbed them of all self-esteem, they really can do all things through Christ who strengthens them. They must even be taught and persuaded that, though their bodies have been destroyed and their minds seriously impaired, Jesus Christ still loves them, still has a purpose and plan for them, and can still use them to His glory and to their own joy and fulfillment.

No easy task is this, and it can bring heartbreak and disillusionment to the missionary of the inner-city unless all of these issues have been firmly settled in his own heart and mind. He cannot endure both the ravages of war within his own life and the perpetual bombardment of disappointment, heartaches, frustrations, and monumental problems that are the occupational environment of the rescue mission.

This is the business that we are in. If we are not prepared to meet

the demands upon our time and energies, if we are not capable of exercising patience and stubborn determination, if we have not counted on disappointments and heartaches, and if we have not established a going partnership with God Himself, we have no business in the work. And if we thought that rescue mission ministries implied a platform, a preacher, a dormitory, and a dining room to which a man could come for a night and go redeemed, transformed, glowing, and on his way to glorious prosperity, we have made a serious error in judgment. Ours is one of the most demanding jobs in the world and requires more in carefully planned programs and procedures, more in faithful application of the Word and Power of God, and more in stubborn and fervent prayer than any other. Proven techniques, sophisticated programs, the finest in professional skills, and the most intensive spiritual programs are appropriate to the course that we have chosen or that has chosen us. Above everything else, nothing less than a clearly called and completely consecrated Christian need begin the long, often tedious but wonderfully rewarding trek through the jungle known as the inner-city.

PROGRAM (CHRISTIAN)

Counseling Guidelines

(Scheduled Weekly)

Please confine counseling to the outline:

Do Not Pressure-Criticize-Judge

Rather Advise—Encourage—Pray

I. **Home Relationships:**
   A. Probing for the Problems
   B. Healing Old Wounds
   C. Renewing Vital Ties

II. **Church and the Social Man**
   A. The Moral Vacuum Filled: Instruction-Example-Inspiration.
   B. The Social Vacuum Satisfied: Companions-Participation-Fulfillment.
   C. Security of Right Life Patterns: Life in Control-Impulse Dethroned.

III. **Health & Welfare**
   A. Drifting & Drinking (& other problems)
   B. The Damage—Extent & Implications
   C. Rebuilding—Salvaging—Classify and Organize

IV. **Personal Security—Earning Capacity**
   A. Old Skills revived or evaluated
   B. New Skills—Retraining
   C. Self Reliance—Non-Dependent

V. **Looking Ahead—Realistic Aspirations**
   A. Reunion—The Valley of Dry Bones: (Salvaging the Past).
   B. New Beginnings—Home-Family Business
   C. Christian Service—Talents-Limitations.

CHAPTER TEN

THE INTERNATIONAL UNION OF GOSPEL MISSIONS

Emile Leger

The International Union of Gospel Missions recognizes the Jerry McAuley Water Street Mission of New York City as a member mission. In doing so, the organization traces its own roots to the founding of this work, inasmuch as this was the first Rescue Mission in North America, still in existence.

When McAuley founded his Rescue Mission in October, 1872, he gave birth to an idea and ministry that was to spread around the world. Out of this humble but virile beginning came a number of missions that, through their leaders, saw need for an organization to foster "fellowship and cooperation with all engaged in or interested in Gospel Missions and other rescue work throughout the United States and other lands, in the mutual advancement of the cause of our Lord Jesus Christ."

Sidney Whittemore, a wealthy, dedicated Christian layman was interested and active in the McAuley Water Street Mission. He is credited with being the father of the International Union of Gospel Missions which was organized on September 17, 1913, in the city of New York. He served as the first President. Thirty mission superintendents, ten from New York City, served as Charter members and properly and legally petitioned the State of New York for a Certificate of Incorporation, October 9, 1913. The Certificate was recognized and granted by Mitchell May, Secretary of State for New York on October 14, 1913.

As the I.U.G.M. grew, a system of convenience for closer and more concentrated work among the members was developed. This was known as local branches, now referred to as Districts. There are, at present, thirteen of these, each functioning with a set of officers, the

President serving on the Executive Committee of the National body. Each District must have a constitution and by-laws in harmony with the national standards.

The purposes of the organization are:

To promote cooperation among missions.

Develop higher standards of Gospel and relief work leading to a complete rehabilitation of persons.

To prevent duplication of efforts.

To distinguish the "safe and sane" mission from the fanatic, enthusiast and solicitor missions.

To conduct an annual convention, hold regional training institutes and provide a training program for individuals within member missions.

To develop public information aids.

To assist in placement of staff people in various missions.

The body is governed by a dual control system. By and large the policy and concurrent program, as well as business, is handled by the Executive Committee, which meets periodically. Its major decisions are subject to ratification by the vote of the membership in annual convention business meetings. This Committee is composed of the elected President, First Vice President, Secretary-Treasurer and Presidents of the organization's districts. The Secretary-Treasurer acts as representative of what is known as the unorganized territory.

Two memberships are maintained in the parent body. An individual membership, gained by approval of the individual's district and application to and acceptance of the district recommendation by the Executive Committee, subject to ratification by vote at the next annual convention.

In 1960 mission memberships were established. Prior to this time, a mission was a member by virtue of the membership in the Union of the executive head. By the 1960 action it became necessary for each mission, desirous of membership, to apply by vote of its Board of Directors.

Various efforts have been employed to make the ministry of rescue effective through the I.U.G.M. One of the earliest was the appointment of Peter Quartel of Dayton, Ohio, as Field Secretary. Quartel's work bore fruit but for varying reasons he was forced to discontinue his efforts. Others who undertook the responsibility were: I. L. Eldridge, J. Arthur Schlicter, E. R. McKinney and then, sometime later on a part time basis, Harry H. Hadley.

Rev. Chauncy Beeman was the first Executive Secretary. Then in 1957 the Committee secured the services of one who had given much time unselfishly to the body, serving faithfully as Treasurer and Secretary for a number of years, Rev. Ernest A. Tippett. He served for

five years, maintaining the International office at Bridgeport, Conn. and later at Winona Lake, Ind. When he resigned in 1962 Rev. Clifton E. Gregory served on an interim basis while continuing to direct the work of the City Mission of Cleveland, Ohio. In 1964 Rev. James E. Moellendick was employed to fill the position. He established, on a temporary basis, the office in Parkersburg, W. Va. In 1966 the Headquarters moved to Kansas City, Missouri, renting space from the City Union Mission. After five years of faithful service, Rev. Moellendick resigned in the autumn of 1969. He brought a great deal of "know how" into the office and there was much progress. For over six months the position remained vacant, with Rev. Mr. Tippett coming out of retirement to fill the gap.

In May 1970, Rev. Emile Leger, a man with fifteen years' experience in missions in Milwaukee, Wisc. and Washington, D. C. was appointed to the office of Executive Secretary, this title being changed in May 1973 to Executive Director. He resigned effective July 31, 1974 to accept a call to be Executive Director of the Union Rescue Mission of Los Angeles, California and was succeeded by Rev. William L. Wooley, Superintendent of The Anchorage in Albany, Ga.

In June 1971, under the leadership of Mr. Leger, the I.U.G.M. purchased and moved into a permanent headquarters building, a beautiful tri-level home in the community of Gladstone, a northern suburb of Kansas City, Missouri. This serves as the home of the Executive Secretary and the International Office. It was felt that the acquisition of real estate would solidify the organization and be a step toward future expansion and development.

A Statement of Faith was adopted at the Annual Convention in 1971 as a future requirement for membership in the International Union of Gospel Missions.

It was voted by the delegates at Convention in Los Angeles, May 1974, that the title should revert once again to "Executive Secretary."

PRESIDENTS OF THE INTERNATIONAL UNION OF GOSPEL MISSIONS

1913	Sidney Whittemore, Layman who was active in The McAuley Water Street Mission, New York, N. Y.
1914	John Hallimond, Superintendent of the Bowery Mission, New York, N. Y.
1915-1918	Mrs. Sidney Whittemore, Laywoman active in the McAuley Water Street Mission, New York, N. Y.
1918-1919	Thomas J. Noonan, Superintendent of the Rescue Society of New York, New York, N. Y.

1919-1921	John R. McIntyre, Superintendent of the Whosoever Gospel Mission, Germantown, Pa.
1921-1923	Charles W. Simpson, Superintendent of the Christian Union Mission, Bridgeport, Conn.
1923-1927	Dr. William E. Paul, Superintendent of the Union City Mission, Minneapolis, Minn.
1927-1931	Fred G. Becker, Superintendent of the Milwaukee Rescue Mission, Milwaukee, Wisc.
1931-1935	Dr. Peter MacFarlane, Superintendent of the Union Gospel Mission, St. Paul, Minn.
1935-1940	Rev. Herbert E. Eberhardt, Superintendent of the Wheeler Rescue Mission, Indianapolis, Ind.
1940-1944	Rev. Lawrence E. Sutherland, Superintendent of the Goodwill Home & Rescue Mission, Newark, N. J.
1944-1947	Dr. William Seath, Executive Director of the Christian Industrial League, Chicago, Ill.
1947	Lucius B. Compton, Superintendent of the Eliada Homes, Asheville, No. Car.
1948-1951	Dr. Claude J. Moore, Superintendent of the Union Rescue Mission, Jamestown, N. Y.
1951-1954	Rev. George Bolton, Superintendent of the Bowery Mission, New York, N. Y.
1954-1957	Rev. Clifford Hartzell, Superintendent of the Brotherhood Mission, Philadelphia, Pa.
1957-1961	Rev. Clifford E. Gregory, Executive Director of the City Mission, Cleveland, Ohio
1961-1965	Leonard C. Hunt, Superintendent of the Wheeler Rescue Mission, Indianapolis, Ind.
1965-1967	Rev. Clifford H. Phillips, Superintendent of the Fresno Rescue Mission, Fresno, Calif.
1967-1968	Harold G. Mordh, Executive Director of the Union Gospel Mission, St. Paul, Minn.
1968-1971	Rev. Francis V. Crumley, Superintendent of the Central Union Mission, Washington, D. C.
1971-1973	Rev. Jerry G. Dunn, Superintendent of the People's City Mission, Lincoln, Nebr.
1973-	Rev. Maurice Vanderberg, Superintendent of the City Union Mission, Kansas City, Missouri.

The INTERNATIONAL UNION OF GOSPEL MISSIONS, through the Central office and the Executive Secretary provides the following services:

1. Furnishes a list of employment opportunities to members and

prospective missioners.

2. Furnishes lists of applicants to missions where there are employment opportunities.
3. Conducts an ON THE JOB TRAINING PROGRAM. See detail which follows at end of this section.
4. Carries on a public relations campaign among Bible Schools and Colleges to recruit people into the work of rescue.
5. Acts as Consultant to Boards of Directors and Executives in dealing with problems and problem areas.
6. Helps establish new missions.
7. Gives publicity and international status to the local mission by speaking at banquets, anniversaries and appearing on local radio and T.V. stations.
8. Assumes major responsibilities for setting up conventions and conferences.
9. Maintains a film rental and film purchasing service.
10. Maintains a library of T.V. Spot announcements.
11. Publishes a bi-monthly newsletter, "Mission Horizons."
12. Provides a Directory to the Membership.
13. Provides a teaching ministry in seminars and conferences.
14. Maintains a supply of educational and informative materials.
15. Carries on correspondence to all inquiries regarding matters on a national or international basis, such as taxes, governmental regulations, etc.

ON THE JOB TRAINING

The ON THE JOB TRAINING PROGRAM of the I.U.G.M. is an APPRENTICESHIP PLAN whereby people who indicate a potential for Gospel-Rescue Mission work may gain actual experience under supervision in four different I.U.G.M. Missions within a period of one year.

The program is designed to provide to our I.U.G.M. Missions people who by actual experience have demonstrated their acceptability for Rescue Mission work and who can be employed as Staff workers.

Applicants for this program may be men or women, single or married. Ages between 21 and 50 are preferable although this is not a rigid requirement. Good health, is of course, essential.

Applicants must bear evidence they have had a genuine experience of salvation; hold membership in an Evangelical Protestant Church.

Applicants should be able to give good reasons that cause them to believe GOD is calling them into the work of Rescue Missions. There are no fixed educational requirements. However those with Bible School, College or Seminary education will have greater possibilities

for growth in the work.

In the training program emphasis is given to the following subjects:

Workable Evangelism; Business Administration;
Public Relations; Personal Counseling;
Research; Personnel Management
Maintenance of Property.

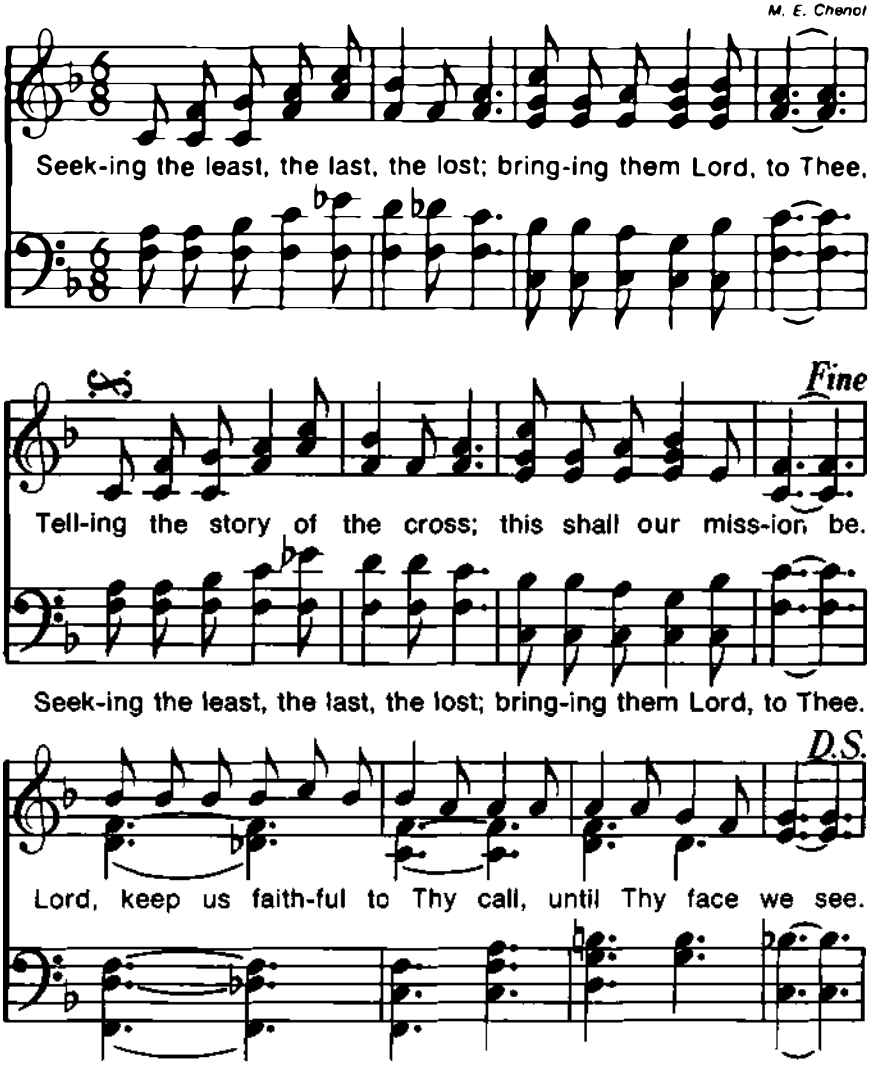
Application forms and all necessary information regarding this program may be secured from the Executive Secretary of the I.U.G.M. at the International Office: P.O. Box 10780, Kansas City, Mo. 64118.

APPENDIX

THE OFFICIAL CHORUS OF THE
INTERNATIONAL UNION OF GOSPEL MISSIONS

Seeking the Least, the last, the lost

M. E. Chenot


Seek-ing the least, the last, the lost; bring-ing them Lord, to Thee,
Fine
Tell-ing the story of the cross; this shall our miss-ion be.
Seek-ing the least, the last, the lost; bring-ing them Lord, to Thee.
D.S.
Lord, keep us faith-ful to Thy call, until Thy face we see.

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Words and music by Margaret E. (Mrs. George) Chenot, who for many years, with her husband, served at the People's City Mission of Lincoln, Nebraska.

ABOUT THE AUTHOR

Reverend William Seath, D.D., after serving on the Staff of The Union City Mission of Minneapolis, Minnesota from 1920 to 1931, was called to be Executive Director of the Chicago Christian Industrial League. He served in that capacity until retiring December 31, 1963.

He was President of the International Union of Gospel Missions 1944 to 1947 and in addition held many offices in the (what is now) Midwest District of the I.U.G.M.

For fifteen years Dr. Seath served on Summer Faculty of Houghton College, N. Y. department of Sociology and as a member of the Mayor's Commission on Rehabilitation of Persons (City of Chicago) for many years. On this Commission he was Vice Chairman from 1964 to 1971.

He is author of: "Study of Rescue Missions" (1954); "Handbook of Rescue" (1962); "Challenge of The Impossible" (1967); "I Saw The Cross" (1969) and numerous booklets and magazine articles.

Since retiring from the active Rescue Mission work he has ministered as Interim and Supply Pastor; spoken in Bible Conferences; at Mission anniversaries and seminars; before civic groups. With his wife Kay, he resides in Eldon, Missouri.

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NOTE: *Public service Materials Center was established in 1967 to meet a need for useful and informative materials relating to fund raising development.